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IN APPROPRIATE METRES:

*A STRICTLY LITERAL TRANSLATION FROM
THE HEBREW,
WITH EXPLANATORY NOTES.*

✓✓
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'I will sing with the spirit, and I will sing with the understanding also.'

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ABBREVIATIONS.

D. = Delitzsch's Translation of the Psalms.

G. = Good's do.

H. = Hengstenberg's do.

Hy. = Horsley's do.

W. = B. Weiss' do.

Ges. = Gesenius.

LXX. or Sept. = the Ancient Greek Version of the Hebrew Scriptures.

A.v. = Authorized Version ; or, E.v. = English Version.

O. = Original Scriptures.

Masorites = a body of Jewish critics, who in the sixth century A.D. undertook to revise the sacred text, and issue an accurate edition of the O.T.

C'thib. = 'written'—the text as it stands in the present copies of the Hebrew Scriptures.

Kri = 'read'—the amended text, the reading proposed by the Masorites.

Heb. = Hebrew.

Paron. = paronomasia, *i.e.* a play upon words.

LORD = Jehovah ; Lord = Adonai.

a = added in this translation.

d = a different word in the O., from a previous synonym, though the difference is not preserved in the English Version.

e = exact translation, though differing from that of A.v.

f = not quite the proper word: the term should have been varied, as in the O.

g = ambiguous.

h = something in the Hebrew not expressed in the E.v.

i = inexact rendering, though giving the meaning correctly enough.

ii = still more inexact than 'i.'

l = literal.

m = the true meaning, by the admission of most critics.

n = new translation, *i.e.* 'new,' so far as I know.

o = omitted in this translation. The omitted word or words are given in the margin.

p = punctuation altered.

q = questionable rendering.

r = reference on margin.

s, or s.w. = same word in O. as the one translated so in a former clause or verse, or in the passage quoted in the margin.

t = words transposed.

x = not quite the proper word, as having been already employed to translate a different term in the O.

z = a different rendering of a word from the rendering it received in a former part of the Psalm.

Italics = emphasis, except where stated to have a different meaning.

Ver. = verse, according to the numbering of the A.v., *i.e.* according to the numbering on the right hand side of the page in this translation.

P R E F A C E.

THE BOOK OF PSALMS, so greatly prized, so often read, is in many places exceedingly obscure ; not in the Authorized Version only, but in the best translations, English and foreign, that have appeared since its completion. Although a verse here and there throughout many a Psalm were given in the original Hebrew, the obscurity could scarcely be greater. This arises not from any indistinctness in the Psalmist's diction : for his language, though unmatched for terseness, is singularly clear ; the structure of his sentences singularly direct and uninvolved ; his imagery never of the nature of conceits. It arises mainly from the fact that his Psalms are not read in the light supplied by his life, but almost totally apart from it. Interpreters, to a large extent, have ignored the help derivable from his history, and sought to extract his meaning from the words themselves, without any previous inquiry into the circumstances in which they were penned. With many portions of Scripture such a course might succeed. So little of personal matter do they contain, that their meaning can be made out with scarcely any knowledge of the writer who penned them, or the date of their composition. But it is quite otherwise with most of the Psalms. They are so full of allusions to incidents in David's life, and these incidents are many of them of so surprising, of so very peculiar a kind, that it is impossible to divine the meaning till the occasion be known on which they were composed. And one grand object God had in view in recording the life of David at such length, and with such minuteness of detail, was just to throw light on these Psalms, which through so many generations were to form the hymn-book of the Jewish nation, and through so many more the most valuable part of the hymn-book of every nation under heaven ; and to ignore that life in the interpretation of the Psalms, is to make it an utter impossibility to comprehend their import. No amount of learning expended on the mere words will ever suffice to extract the true meaning, any more than it would in the case of an unfulfilled prophecy ; and we know 'that no prophecy of the Scripture is of its own solution' (2 Pet. i. 20). The key must be furnished by its accomplishment before it can be understood. So the key to many of David's Psalms must be furnished by a knowledge of the circumstances in which they were penned, before his meaning can be arrived at. And it is only the belief that in not a few cases I have been successful in finding the key, which emboldens me to offer a solution of difficulties which

undeniably have refused to yield their secret to men immeasurably my superiors in scholarship. With the key a child will open a safe, the lock of which the most cunning workman in the kingdom would never be able to pick. With the knowledge of the facts of the crucifixion, the humblest Christian will give a more satisfactory explanation of the fifty-third chapter of Isaiah than the prophet himself could have done : and with a knowledge of the circumstances in which any particular Psalm was written, the humblest scholar may succeed in explaining it, though the greatest Hebraists, if ignorant of those circumstances, have failed. The man who showed the warriors of Joseph the entrance into Bethel could not probably have measured swords with the meanest of them ; but his previous knowledge of the place enabled him to show them the way into the city, when all their skill and valour might have been of no avail without him. It is only in the light of David's life that David's Psalms can be read.

But interpreters for the most part ignore, and not seldom scout, the assistance derivable from this quarter ; scarcely heeding to ascertain with any thoroughness when any particular Psalm was written, but guessing its date from some isolated expression, some figurative term, some doubtful historical allusion, equally applicable to events hundreds of years apart ; and not from any searching study of the Psalm as a whole : and in this way are led to ascribe many of David's Psalms—notably the 46th, 48th, 89th, 126th, 147th—to other authors who lived not for centuries after him. Even when the Psalmist has saved them the trouble of investigation by naming the date in the superscription, they not unfrequently deprive themselves of all benefit from this circumstance by some such remark as Hengstenberg's on the title of Ps. cxlii. : 'The expression "in the cave" refers not to some particular cave, but only indicates that the Psalm contains cave-thoughts'!! Can a commentary proceeding on such principles ever expound, ever do ought but *spiritualize*, the Psalms?

Much, accordingly, of what professes to be exposition of the Psalms, is nothing else than a spiritualizing of them. Even where the reference to the Psalmist himself or his most noted contemporaries is most direct and emphatic, and, one would have thought, undeniable, nothing is commoner than such a remark as that with which Hengstenberg prefaces his exposition of Ps. vi., 'As the Psalm does not contain a single feature of a personal kind, it is probable that David here expresses the feelings of those who are vexed to death with the long-continued assaults of malicious enemies :' or with which he prefaces Ps. xxvi., 'All attempts to find an individual application for our Psalm, or to mark out any historical circumstance with which it may be connected, have utterly failed.' The most striking and peculiar portraits he can draw are pronounced not to be individual portraits at all, but general likenesses. And his delineations of his own rarely paralleled deportment in the most testing passages of his life, where not one in ten thousand of the good would have felt and acted as he did, are expounded as a fair representation of the ordinary

saint, of 'the suffering righteous man;' and his delineations of the equally rarely paralleled character and actings of some of his haters, the attributing of which to the generality of unrenewed men would simply be a libel on humanity, are expounded as a fair representation of sinners as a class.

How men of reflection and of the highest mark should fall into such a mistake is astonishing. The mere remembrance of the lyric character of the book of Psalms should have saved them from it; for the very essence of lyric poetry consists, not in the sketching of ideal worth or ideal wickedness, but in the delineation of individual and well-marked portraits of parties living at the time, and especially in the utterance of the poet's own personal feelings. But there is no room for astonishment at the obscurity which results from such a mistake. To apply to a whole class phases of character and acts of villany or goodness found in only one or two exceptional specimens—and, even in these, only in special circumstances—imparts such an air of exaggeration and unnaturalness to the representation, as to render it no longer recognisable as a veritable human portrait.

The parties who sat for the portraits while the pencil was in David's hand, I have endeavoured to trace out, and to make the Psalms as intelligible to the English reader as they were to the Psalmist's own contemporaries. And the accord of the Psalms, as here given, with the facts of David's history, is a strong corroboration of the translation's correctness; and it were easy to found on that accord an argument similar to Paley's *Horæ Paulinæ*; and the *Horæ Davidicæ* would be quite as striking, as full of examples, as conclusive, as that celebrated work.

Another cause of the obscurity of the Psalms, as expounded in recent commentaries, arises from the fact that a Psalm is generally divided, in stating the argument, not according to its sense, but according to the sacred numbers its verses may happen to compose; or the number of times the name of God may happen to occur in it. One can easily conceive the confusion that would be occasioned, if a chapter in one of Paul's writings, or if one of the smaller epistles, were divided according to such a principle. It might almost seem as if such cabalistic foolery could be found only in some of the Rabbins; but let any one open Hengstenberg's Psalms anywhere, say at the already cited preface to the 6th Psalm, and he will find it in as full possession of the German mind as of the Jewish (cf. note on Ps. cxix.).

Only the first eleven Psalms, and a few of the more difficult of the remaining ones, have I in the meantime expounded in full; but guiding notes to the meaning of the rest will be found in the margin where specially required. I have rigidly adhered to the received Hebrew text, with scarcely more than a single exception; but while accepting the text revised by the Masorites, I feel myself no more bound by their pointing, or their division of the words, than by their interpretation. In the matter of the proper pointing and dividing of the words, as also in the matter

of the division into clauses and verses, every commentator is as free as they; for assuredly the text was neither pointed nor divided as it came from the hands of the sacred writers.

In the selection of the metres I have endeavoured to be guided by what seemed to me the varying nature, structure, and rhythm of the original Psalms. It is quite a mistake to suppose that these are all constructed on substantially the same model. There is as great a variety in their forms as the present version seems to indicate. But there is a terseness in them, to which neither this version nor any other can make any approach, and which doubtless gave them much of their force and charm when first read where they were produced. In addition to a diffuser form of expression, I have also been obliged to resort, like every other versifier of them, to occasional supplements. These I have endeavoured to make as unemphatic as possible, and as few; and I am mistaken if, on the whole, there be more than in 'the Scotch Psalms,' which are considered very models of literal exactness, whatever they may be in point of smoothness.

I have also been careful—though, I confess, not so careful as I should have been—to render each Hebrew term, wherever it occurs bearing the same sense, by the same English word, as far as the metre would allow. If a term occur twice or thrice in the same Psalm, I never vary, if I can possibly avoid it, and never without notice being given on the margin; as the repetition of that term is often a guide to the line of the argument. Where the Psalmist has varied his terms, I have varied mine.

Many a stanza, I am painfully sensible, is very far from what it ought to be. In two or three instances, a much preferable form occurred to me after the opportunity for making the emendation was past. Several blunders, also, will no doubt have escaped my notice. But the work is not a hasty production. I have expended on it much time and my utmost strength; and now invoke on it the blessing of God, if it be better fitted than previous versions to render intelligible to his people his תהלים, his 'Praises,' as they were originally sung in Zion.

THE BOOK OF PSALMS.

PSALM I.

THE first Psalm has no title prefixed, and contains no allusion from which its authorship or the date of its composition can be inferred; and critics are by no means unanimous in ascribing it to David. Some hold that Ezra composed it by way of preface to the collected songs of Zion, when, as tradition asserts, he arranged them in the existing order. For this purpose it is admirably fitted, but need not on that account have been written by Ezra; for, if he found among David's compositions one to answer this purpose, he was more likely to adopt it, than to pen one himself: and there is nothing either in the style or in the contents to warrant the supposition that this Psalm is not one of David's. Though very simple, as befits its didactic character, it is far from wanting in weighty sentiment or artistic finish. Were we with some to regard it as forming with the second only one Psalm in two divisions, we should have inspired authority for attributing it to David (Acts iv. 25). But this opinion, ancient as it is, and supported by names of great weight, is almost as demonstrably false as the still more generally received opinion, that the ninth and tenth form but one connected whole. Ingenuity has no doubt traced a sort of connection between this Psalm and the one that follows; but equal ingenuity would have as easily traced as good a connection between it and any of the remaining 148.

Whether written by David or by Ezra, we shall be obliged to consider it as being, strictly speaking, nothing more than the preface to the book of Psalms, if, with many mss., we read in Acts iv. 33, 'as it is written in the *first* Psalm;' but this reading, though preferred by the latest critical authorities, has really a majority of mss. and ancient versions against it, and in favour of the received text.

Argument:—(1) The sort of person who is truly happy—(a) negatively, ver. 1; (b) positively, ver. 2: (2) his emblem, ver. 3, contrasted with the emblem of one of opposite character, ver. 4: (3) his destiny, as contrasted with the destiny of one of opposite character, vers. 5, 6.

- | | | | |
|---|---|---|-----------------------------|
| 1 | Happy the man who hath not walked | 1 | |
| | By ^r counsel of the bad, | | ^r or 'in.' |
| | Nor in the way of sinners stood, | | |
| | Nor seat with scorners had; ⁱ | | ⁱ L. sat in the |
| | But in 'the Lord ^a Jehovah's law | 2 | sitting of. |
| | Hath been his 'fond ^a delight, | | |
| | And meditated in his law | | |
| | He hath by day and night. | | |
| 2 | For he is like a tree planted | 3 | |
| | To rills of waters ^r near, | | ^r s w. Ps. cxix. |
| | Which in its season yields its fruit, | | 135. |
| | Nor doth its leaf wax sere; | | |

And everything it bringing forth
 Doth prosperously thrive.^r ^r *l.* prosper.
 Not thus the bad ; but they're like chaff 4
 Which wind away doth drive.

3 Accordingly the bad shall not 5
 Up in the judgment rise,
 Nor in th' assembly of the just
 Sinners 'in any wise :^a
 Because 'the Lord^a Jehovah doth 6
 The way of just men know ;
 But to entire destruction shall
 The way of bad men go. ^r ^r *l.* shall perish.

Ver. 1. *Happy the man*.—Here we have the *literal* description: (1) Negatively. The persons he avoids are described by three terms, rising in intensity above each other: 'the bad'—such as are strangers to God, unrenewed and worldly men; 'sinners'—such as lead immoral, profligate, regardless lives (Gen. xiii. 13; Luke vii. 39, xv. 1; John ix. 31); 'scorners'—such as scoff at religion, make a mock at sin, regard neither God nor man. This gradation in the description indicates the natural progress in evil (2 Tim. iii. 13). The courses he avoids are in like manner described in a threefold form—*walks* not, *stands* not, *sits* not: 'walks not by the counsel'—frames not his life by the advice they give; 'stands not in the way'—does not give himself up to the courses they follow; 'sits not in the seat,' or rather, 'in the sitting' or session—frequents not their assemblies, rests not in their dwellings (*s.v.* Ps. evii. 32, cf. Ps. lxxxiv. 10), rather than 'settles not down' in their impious tenets.

The word 'ungodly,' adopted by the A.V. here and in other places, is apt to suggest the idea that the Hebrew word for which it stands is, like itself, compounded with the name of God; but this would be quite a mistake. The name of God in Hebrew never enters into the composition of words of this description.

(2) Positively: (*a*) he finds his *delight* in the word of God; (*b*) he makes it his *constant study*.

Ver. 3. 'Vaw,' at the beginning of this verse, is better translated 'yea,' or 'for,' than 'and' (see Ps. iv. 3, n.).

He is like.—Here we have the *figurative* description. The same comparison occurs in Jer. xvii. 8.

Rills of waters.—There is no necessity (see Ges. and D.) to restrict this expression to artificial canals, or slits, or watercourses opened for irrigation, as if the term in the original were inapplicable to natural brooks or rills.

It bringeth forth.—*It* or *he* (A.V.) refers to the tree, as in Dan. iv. 14. 'He' is often applied to inanimate objects in the Bible where we should now use 'it'; and still oftener 'his' where we should use 'its.' Indeed, 'its' rarely, if ever, occurs in Scripture. There is not a change here from the tree to the man; the figurative description is continued. 'Bringeth forth' is quite a recognised and not uncommon sense of the verb, though more frequently it signifies 'doeth' (see Gen. i. 11, 12; Isa. v. 4). The same holds equally true in Greek (see the above passages in the Sept., and Matt. iii. 10).

Ver. 4. *Like chaff*—(a) worthless, useless; (b) and like chaff tossed about, 'they cannot rest' (Isa. lvii. 20); 'unstable souls' (2 Pet. ii. 14); 'carried about with every wind' (Eph. iv. 14).

Ver. 5. Their destiny. The bad shall not (a) *rise up*: they shall fall, be found guilty in the judgment; (b) they shall be excluded from the *society* and the *blessedness* of the righteous.

Jehovah knoweth—not *approveth*, as usually interpreted, but 'knoweth,' the favourite term throughout the Bible in such cases (Ps. ci. 4; Matt. vii. 23; Gal. iv. 9), e.g. 'Jehovah knoweth the proud afar off,' i.e. he will make no intimate acquaintance with them; he keeps them at a distance, will not hear them (John ix. 31), will not walk with them, remains a stranger to them. We use the word in the same sense ourselves: thus, a person wishing to inform you that he is shunned by one who used to be intimate with him, says, 'He does not know me now.' Similarly we use the word 'understanding,' as when we say, 'Though they fell out, they are now on the best understanding.' Retaining, then, the Psalmist's own expressive word, it is easy to see the meaning of the statement, 'Jehovah knoweth the way of the just:' it is a way he is familiar with, a way he loves to show his familiarity with; in truth, it is his own way, the way in which he walks himself, and therefore it is 'everlasting' (Ps. cxxxix. 24). But the way of the wicked he knows nothing about: it is a strange path to him, one he wishes to have no acquaintance with; and therefore 'it perisheth,' goes to destruction. H. thinks that the term 'way' in both clauses refers to the portion, fate, destiny of the parties mentioned, and not to their course of conduct, the path they pursue. But this is a mere arbitrary change of meaning, and one that does not suit so well with the accompanying verbs: for we do not speak of one's fate or destiny perishing; but it is quite natural to say the path he is pursuing will perish, lost in the great abyss, in the bottomless pit.

PSALM II.

THIS Psalm, like the first, and unlike most of the others, has no title prefixed; but there can be no doubt about its authorship—for it is ascribed to David in Acts iv. 25—and very little about the time of its composition. The whole strain of it seems to point to the period when the seat of government and worship was transferred to Mount Zion. Very possibly it was penned immediately after Nathan had brought the king the promise of an enduring throne and a peerless Son (2 Sam. vii. 12-14); for a host of foreign enemies are forthwith found in conflict with him (2 Sam. viii.); while, at the same time, a remnant within his own territories continued secretly opposed to his claims, and partial to the house of Saul, or to a separate kingdom. The language of Shimei, the revolt of Sheba, the disruption under Jeroboam, place this almost beyond question; for what are they but outbursts, at a favourable conjuncture, of a long-smouldering disaffection? But if the circumstances in which David was placed served to suggest his theme, and to give it a colouring, the matter of the Psalm can scarcely be said to find even a primal and subordinate fulfilment in him. The language of the seventh verse is too lofty and exclusive to apply to any but his heavenly descendant, for 'to which of the angels said he at any time, Thou art my Son, this day I have begotten thee?' the grant in ver. 8 too extensive to be made to an earthly

potentate ; the warning in ver. 12 too solemn to be used regarding a mere mortal's displeasure. The Psalm is Messianic throughout ; and few Psalms are so frequently quoted in the N.T. (see Acts iv. 25, xiii. 33 ; Heb. i. 5, v. 5 ; Rev. ii. 27).

Argument :—(1) The Psalmist perceives a confederacy forming against the Messiah, vers. 1-3 ; (2) he proclaims its certain failure, vers. 4, 5 ; (3) he hears his words confirmed on the part of God by the declaration of his Son's investiture as king, ver. 6 ; (4) and on the part of the Son by the publication of the Father's edict of investiture, vers. 7-9 ; (5) he concludes by an appropriate warning to the confederates to bethink themselves in time, and desist and submit, vers. 10-12.

<i>Did.</i>	1	Why are the Gentiles blustering, Why ⁱ plot the people a vain thing ? Kings of the earth themselves do set, And princes are together met ⁱ Against Jehovah and his own Messiah, ^r 'his anointed One. ^a	1	ⁱ and.
<i>Conf.</i>		'Let us their bands asunder break, Let us their cords from off us shake.'	3	
<i>Did.</i>	2	He in the heavens that sits ^r shall laugh, The Lord at them shall make a scoff ; Then in his wrath shall speak to them, And scare them in his rage's flame.	4	^r s. Ps. cxxiii. 1.
<i>Jeh.</i>		'Yea, I've my king invested ^r 'still ^a On Zion, mine own holy ^r hill.'	6	^r not 'anointed.'
<i>Mess.</i>		'The edict I abroad will spread, ⁱ Jehovah unto me hath said :	7	^r l. hill of my holiness. ⁱ tell concerning.
	3	"Thou art my 'Son, this day I thee Begotten have ; ask thou of me, And I the Gentiles will give o'er For thine inheritance ; 'nay more, ^a For thy possession I'll bestow The ends of earth ; with sceptre ^e thou Of iron, o'er them rule shalt bear, Thou shalt them smash like potter's ware. ⁱ ""	8	
			9	^e Rev. ii. 27.
				ⁱ vessels.
<i>Did.</i>	4	Therefore, ye kings, O now be wise ; Judges of earth, take ye advice ; ^r Serve ye Jehovah 'now ^a with fear ; ° Exult with trembling, 'and give ear ; ^a Kiss ye the Son, lest rise his wrath, ⁱ And so ye perish 'from ^a the path ; ^r For shortly will his anger ^z gleam : O happy all who trust ^r in Him.	10	
			11	^r l. be corrected.
				[°] and.
			12	ⁱ l. he be wroth.
				^r John xiv. 6.
				^z wrath.
				^r take refuge.

Ver. 1. *Gentiles*, or heathen, as the word is often translated. Christ ex-

pressly forewarned his disciples that he must be delivered to the Gentiles (Matt. xx. 19), as well as to the chief priests and elders.

People.—We know from Acts iv. 27 that ‘the people of Israel’ are here meant. The Heb. word is in the pl., and is sometimes applied to the heathen nations, and sometimes to the children of Israel, who, though one people, were divided into twelve clans or tribes.

Ver. 2. *Kings.*—Herod and Pontius Pilate are in the first instance meant (Acts iv. 27).

Messiah.—This is the second, if not the first instance (see the note on Ps. xvi. 5), of the application of this name to the Saviour, which henceforward became one of his fixed designations. It does not indeed occur very often in the O.T., nor in fact very often in the N.T. in the Heb. form; but its Greek equivalent, ‘the Christ,’ is of constant occurrence in the Gospels and Acts, as his commonest official title; while in the Epistles it in a great measure ceases to be merely an official appellation, and becomes as much his personal name as Jesus itself. It literally signifies ‘the Anointed One.’

Ver. 7. *The edict*—constituting him king. What is meant by Christ ‘telling of the edict’ will be best understood by turning to his interview with his disciples in Galilee after his resurrection: ‘Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach *all nations*’ (Matt. xxviii. 18); or to his parting interview on Olivet (Acts i. 8).

This day, i.e. the day of his resurrection, as Paul interprets it (Acts xiii. 33; see remarks on that quotation in introduction to Ps. i.); not ‘the day of eternity,’ as many explain it. In publishing the edict here, Christ just repeats the very words with which the Father received him from among the dead; and these would be, ‘Thou art my Son, *this day* I have begotten thee.’ We need not wonder at the use of the word ‘begotten’ in such a connection. A similar form of expression is found in many places both of the O.T. and of the New. Thus, ‘I will make him my *first-born*’ (Ps. lxxxix. 27), which evidently is not tantamount to ‘my eternal Son;’ for he is immediately before represented as already incarnate and struggling with his enemies, and crying, ‘Thou art my Father, my God, and the rock of my salvation.’ The meaning is, ‘I will make him the *first-begotten of the dead*, and the Prince of the kings of the earth,’ as in Rev. i. 5. Hence it afforded Paul ground to aver before Agrippa, that the prophets did say not only that the Christ should suffer, but ‘that he should be the *first* that should rise from the dead’ (Acts xxvi. 23); for where else did the prophets affirm so? To like effect Christ is called ‘the *first-born* of every creature,’ or rather, ‘of the whole creation’ (Col. i. 15); which some learned commentators torture into ‘the first-begetter of the whole creation,’ and others into ‘Head,’ or ‘Lord of the whole creation;’ as if the fact of being *first-born*, and therefore entitled to a double portion of the patrimony (Deut. xxi. 17), gave a person at the same time any sort of lordship or headship over his brethren! Why, even with us, where the eldest son takes the whole heritable property, he has no more lordship over his younger brothers than they have over him. Paul himself explains his own expression, a couple of verses further on, to mean, ‘who is the beginning, the *first-born from the dead*.’

Ver. 9. *Rule shalt bear.*—The Heb. word might come from a different verb.

signifying 'to break in pieces,' and is so derived by the A.V. and many interpreters (H., D., G., W.), but it may equally come from the verb signifying 'to rule as a shepherd,' and by the LXX. and several others is so derived; and rightly, for these two lines of the Psalm are quoted by Christ in Rev. ii. 27 in the Septuagint form, and are again alluded to in Rev. xii. 5 and xix. 15, and still in the same sense. Were the other rendering the preferable one, the lines would run :

Them thou with iron rod shalt smash,
Like potter's ware in pieces dash.

Ver. 12. *Kiss ye the Son.*—The word for Son here is 'Bar,' which we find sometimes in the N.T., e.g. Bar-Timæus, Bar-Jona, Bar-Jesus; and it is decidedly preferable to translate it so here and in Prov. xxxi. 2, rather than, with some, to render it 'the chosen, the choice one,' as in Song vi. 9; or with others, 'the pure one,' as in Ps. xxiv. 4; or with others, to render the whole clause 'embrace purity.'

Shortly.—The word in the O. sometimes means 'a little' (Prov. x. 20), as the A.V. translates here; sometimes 'within a little,' well-nigh, all but (Ps. lxxiii. 2); sometimes 'in a little,' soon, shortly (Ps. xxxvii. 10, lxxxi. 14). This last is the preferable rendering here, and accords with what Christ himself said (Matt. xxiv. 34).

PSALM III.

THE inscription informs us that David wrote this Psalm while fleeing from Absalom. Completed immediately on his crossing the Jordan, it portrays his feelings during the first twenty-four hours after the rebellion became known. In the order of time it is preceded by the 84th, which was written as he looked back from Olivet on the tabernacle he was leaving behind; and by the 141st, which was composed partly before he lay down to rest, and partly before he crossed the Jordan.

Argument.—David feels how critical his situation is with increasing foes and desponding friends, vers. 1, 2; (2) declares his unabated confidence in God, ver. 3; (3) expresses his obligation for the interposition just experienced, vers. 4, 5; (4) proclaims his fearlessness of the growing multitudes that beset him, ver. 6; (5) cries to God for full deliverance, ver. 7, 1st clause; (6) acknowledges the mighty blow already struck in his behalf, ver. 7, 2d clause; (7) ascribes the praise of it entirely to God, ver. 8, 1st clause; (8) concludes with a prayer for the continued blessing of heaven, ver. 8, 2d clause.

A Psalm by David when he fled from the face of Absalom his son.

- | | | |
|---|---|---------------------------|
| 1 Jehovah, how my foes ⁱ increase! | 1 | ⁱ adversaries. |
| Many against me rising are; | | |
| Many do of my soul declare, ^r | 2 | ^r are saying. |
| For him in God no safety ^r is. Selah. | | ^r deliverance. |
| | | |
| 2 But thou ° a shield art round me 'still, ^a | 3 | ° Jehovah. |
| My glory, ° lifter of my head. | | ° and. |

- I to Jehovah cried ° ‘for aid,^a 4 ° with my
He heard me from his holy hill.^r Selah. voice.
° L. hill of his holiness.
- 3 I laid me down, did sleep and wake, 5
For me Jehovah did sustain.^r ° bear up.
I'll not the myriads fear of menⁱ 6 ° L. of the
Their stand that round against me take. people.
- 4 Arise, O JAHⁱ! save me, my God: 7 ° Jehovah.
But all my foes thou hast a stroke
Upon the cheek-bone dealt, and broke
The wicked's teeth hast ‘with thy rod.^a
- 5 It to Jehovah is ‘alone^a 8
That the^h deliverance is due;
Thy blessing on thy people ‘true^a
Be^a evermore, ‘thou Holy One.^a Selah.

Ver. 1. *How my foes*.—He knew before quitting Jerusalem that the conspiracy was strong, and rapidly spreading (2 Sam. xv. 12–14), and Ahimaaz and Jonathan would bring him tidings of further defections.

Ver. 2. *Of my soul*.—H. translates *to my soul*, as in Ps. xi. 1; but it seems preferable here, with A.V., Ges., and most others, to translate ‘*of*’ or ‘*concerning*,’ as in Gen. xx. 13.

For him in God—thinking him cast off by God, as Saul had been: some for his sin with Bathsheba; others for the part he acted towards Saul (2 Sam. xvi. 8).

Selah.—This word occurs in 39 Psalms, in some of them only once, in others twice, in a few thrice, and in one four times—in all, 70 times at least; and not always at the close of the verse, though most generally so. Beyond the Psalter it is nowhere found as a musical mark, except in the prayer of Habakkuk (Hab. iii.), where it occurs thrice. As to its import, interpreters are pretty equally divided: some holding that it means ‘*pause*,’ a pause on the singer’s part; others, that it means ‘*lifting up*,’ a lifting up of the voice, a stronger swell of the music = our musical term ‘*forte*.’

Ver. 3. *Thou a shield*.—David himself is not shaken in his confidence of divine help.

My glory—not only the source of my dignity and the object of my glorying; but the fact that thou art on my side, is what throws a halo round me and my cause—is what confers a *sacredness* on my cause, and forms its chief recommendation.

Lifter of my head—my Promoter, my Restorer; cf. Gen. xl. 13, 2 Kings xxv. 27. That his confidence was not unwarranted, he had a consoling proof, for he adds—

Ver. 4. *I cried*.—The future here stands for the past, as in Ps. xviii. 3, 4, 6.

Ver. 5. *I laid me down*—the first night after quitting Jerusalem, that very night which Hushai was so afraid might prove his last (2 Sam. xvii. 16), and on

which it seemed to Ahithophel so easy to surprise and cut him off. Little did the Gilonite know under what 'shield' David had that night lain down to rest.

Did sleep and wake.—After the excitement and fatigues of the day, he had need enough of sleep; but it might have been thought his agitation would have kept him awake; but the few hours that had elapsed had allowed time for his faith and courage to rally. So he composed himself to sleep; and there did 'no evil befall' him, for 'underneath were the everlasting arms.' In his preservation he clearly perceived and gratefully owned the hand of his ancient Protector.

Jehorah did sustain—I. bear me up; and with his confidence in God thus re-established, he rose from his brief slumbers, prepared to face the worst that could come.

Ver. 6. *I'll not the myriads fear.*—'The myriads' was no hyperbolical expression. There were actually myriads rising against him; and 'myriads of the people,' of his own people, all over the country; so that he could not tell who would befriend and who would betray him. Had 'the people' stood by him, it would have been of less consequence though the army had gone over to Absalom; but he was in the midst of a population that could not be depended on—that, in the excitement of the moment, scarcely knew their own mind. Yet was he fearless of the increasing myriads that declared against him. And not because they were still at a distance; for they were 'round about,' already hovering close at hand, if not in active pursuit. Even Ahithophel, with his twelve thousand, would not now find it easy to 'make him afraid' (2 Sam. xvii. 2). His Protector was nearer than they, and to him he cries,

Ver. 7. *Arise.*—His whole dependence was still on God, and he solicits his interposition for his full deliverance: 'Arise, Jehovah; save me, my God.' But checking himself, he adds, in grateful acknowledgment of what Jehovah had already done, *But all, i.e.* 'But indeed thou hast already struck.' This is quite a recognised use of כִּי (Ps. cxv. 1, cxxx. 4, cxli. 8; Isa. xlix. 25. See Ges. *Lex.* and Ew. *Gr.* § 354, a). The ordinary meaning 'for' can be retained only by supplying some such ellipsis as, 'Tis done, for thou,' etc. To suppose, with H., that 'for' refers to previous deliverances is simply ridiculous. There is another rendering of כִּי that might answer here. It not unfrequently bears the sense of 'verily' (see the annotation on Ps. cxxxi. 2). Were we to adopt that meaning here, the verse would run:

Arise, O JAH! save me, my God:
Thou verily all my foes a stroke
Hast on the cheek-bone dealt, and broke
The wicked's teeth hast 'with thy rod.'

Broke the wicked's teeth.—The reference is to their infatuated adoption of Hushai's in preference to Ahithophel's counsel, which had afforded David time to escape. David, as well as Ahithophel (ver. 23), could see that such infatuation could result only in one issue.

Ver. 8. *It to Jehovah.*—David could also see that such infatuation must have been from Jehovah; and all the more so as he had prayed, 'O LORD, I pray thee, turn the counsel of Ahithophel into foolishness' (2 Sam. xv. 31). Nor would he less recognise Jehovah's hand in the wonderful escape of Ahimaaz

and Jonathan while bringing to him Hushai's report and advice; and in his own passage of the Jordan.

The deliverance—commenced by preventing Ahithophel's pursuit of him, and completed by interposing the Jordan between Absalom and him.

Thy blessing be.—Translators generally render 'thy blessing is;' but surely it is more natural to consider the clause as a prayer, as in Ps. cxvii. 1, cxviii. 1, Ruth ii. 4, 9, 1 Sam. xx. 23. David felt it was only the blessing of Jehovah continuing to rest on his cause that could render it ultimately and completely successful. W. maintains that 'thy blessing' is here equivalent to 'the blessing of thee' on the part of the people; just as 'thy remembrance,' in Ps. vi. 5 and Isa. xxvi. 8, is translated 'the remembrance of thee,' or as 'partakers of my grace' (Phil. i. 7) is equivalent to 'partakers of the grace or gift sent to me.' In that case, the stanza would run:

It to Jehovah is 'alone'

That the deliverance is due:

It on thy people 'then anew'

'Devolves' to bless thee, 'Holy One.'

But this view may well be questioned.

PSALM IV.

THE first word of the title is **לְמוֹנֵה**, which in the A.V., and by most interpreters, is translated, 'To the chief musician.' It stands at the head of more than a third of the Psalms, 55 of them being so inscribed. It occurs much seldomer towards the close of the Psalter; only thrice in the last 50 Psalms. **מוֹנֵה** *l.* means an overseer, and is so rendered in 2 Chron. ii. 18, xxxiv. 13, and the few other places where it occurs. It here means the overseer of the musical department, *i.e.* the chief musician. From 1 Chron. xxv. we learn that David appointed three overseers for the different departments of the music, viz. Asaph, Heman, and Jeduthun, or Ethan, as the name is sometimes contracted; and it was by one or other of these that the music was composed for the Psalms which have this heading; which of the three we cannot always ascertain. In some cases no hint whatever is afforded us; in others, the mention of the instruments to be used enables us to form a probable conjecture: in a few the name is expressly given; thus, in the 39th Psalm, along with the usual heading, 'To the chief musician,' is coupled the name of Jeduthun; in the 73d, and the ten that follow it, the name of Asaph; in the 88th, that of Heman. In the case of the Psalms not so inscribed, David might be the author both of the words and music of many of them; while others of them might have no *set* music provided for them, but be sung to different tunes at the discretion of the performers.

In every instance this inscription precedes the announcement of the name of the author of the words of the Psalm, and, like it, has the preposition **לְ** prefixed, which should therefore be translated by the same English preposition in both instances: 'of' the chief musician, a Psalm *of* David; or better, 'by the chief musician, a Psalm *by* David:' literally it is, '[belonging] to the chief musician, a Psalm [belonging] to David.' The form would thus resemble our own, according to which we are accustomed to put the name of the composer of a song at the head in the one corner, and the name of the composer of the music in the other corner; the name of the painter of a picture in the left hand corner at the bottom, and the name of the engraver in the right hand corner. Naturally to the band of the

In straits thou me enlarged hast ;
Pity me, ° hear my cry.ⁱ

^c and.
ⁱ prayer.

To rebels. 2 How long for insult, high-born ones,^r 2 ^r *l.* sons of man.
 Shall 'thus^a my glory be?
 'How long^a will ye a vain thing^e love?
 'And^a seek a lie will ye? *Selah.* ^e *s.w.* Ps. ii. 1.

3 For know that it Jehovah was, 3
 Who for himself the saint
 Did signalize; ^e Jehovah hear ^e *s.w.* Ps. xvii.
 Will at my call ^s 'and plaint. ^a 7, xxxi. 21,

<i>To his</i>	4	Rage, ^e but sin not; talk in your heart	4	
<i>adherents.</i>		On ° bed, and be ye mute:		° your.
		Offerings of righteousness present, ^r	5	^r sacrifice
		° Trust in Jehovah put.		sacrifices.
				° and

5 'O who will make us good behold?' 6
 Are many saying 'now:^a
 The light, Jehovah, of thy face
 Lift over us do thou.

6 Thou gladness hast diffused abroad,ⁱ 7 ⁱ *l.* given.
 Within this heart of mine ;
 Ev'n from the time^m at which their corn
 Increase^r did, and their wine. ^r *s w.* Ps. iii. 1.

7 I'll quite^r in peace lie down and sleep, 8
Because by thy sole arm,ⁱ
Thou, O Jehovah, makest me
To dwell secure from harm.ⁱ

Ver. 1. *God of my righteousness* = the God by whom I am righted, by whom my righteousness will be brought forth as the light (Ps. xxxvii. 6); just as 'the God of my salvation' = the God by whom I am saved.

Reply.—There are two Heb. words indifferently rendered ‘to hear’ in the A.V., but one of which—the one occurring here—properly signifies, to reply, to answer (2 Sam. xxvi. 14; Prov. i. 28, xxvi. 4). This distinction I have endeavoured uniformly to preserve, with the occasional effect of bringing out the meaning more definitely. The two sometimes occur in the same verse, with the distinction preserved in the A.V. (see Isa. lxx. 24).

In straits.—The usual rendering of the A.V. is 'distress' or 'trouble,' but the word properly refers to the distress a man feels when he finds himself 'in straits.'

in difficulties, in a dangerous predicament; and such was David's situation very often, as well as at the present time.

Enlarged.—God had enlarged him, or had brought him forth 'into a large place,' as he has it in other Psalms (xviii. 19, cxviii. 5), retaining the same figure and a kindred term; and not only in former straits in former days, but during this very emergency on the night following his departure from Jerusalem. Hushai saw the perilousness of his position then; and felt that, if Ahithophel were allowed to take advantage of it, all was over with David; and therefore was not satisfied with carrying a contrary proposal in the council, but sent urgent advice to David not to adventure staying over-night in a situation so confined and every way unsuitable, lest he and all that were with him should be swallowed up.

Ver. 2. *For insult:* A.V., 'reproach;' but it is a different word which is ordinarily rendered 'reproach.' The word here used means confusion, contumely, insult.

High-born ones—l. sons of [the lofty] man. The expression is different from that usually translated 'sons of men,' being the same as is rendered 'the lofty's sons' in this version, and in the A.V. is shortened into 'the high' in Ps. xlix. 2. Absalom's adherents were principally from the upper ranks—proud, wealthy, reckless young men like himself.

My glory means 'my dignity,' my royal state, as in Ps. vii. 5, lxxxix. 41; and the meaning is, How long will ye insult my glory, treat my dignity with contempt and contumely?

Ver. 4. *How long will.*—We can scarcely in English omit the second 'how long;' but such omission is common in Heb., and quite in David's way (see Ps. x. 1, lxxxix. 6; Job xv. 9, xx. 12, 13; Isa. lviii. 3, 10; Jer. xxxiii. 25).

A vain thing—the same word as in Ps. ii. 1, but quite different from that for 'vanity' in Ps. xxxix. 5, and importing, How long will ye be in love with an impossibility, and attempt a thing beyond your power to accomplish?

And seek a lie.—Absalom's great concern from the first had been to find a pretext, to invent a lie, to justify his rebellion. Hence his habit of rising to meet those that came for judgment to the king, and on hearing their account of the case, replying, 'Friend, your matters are good and right, but—there is no man deputed of the king to hear thee. Oh that I were made judge in the land! I would do thee justice' (2 Sam. xv. 3). So also, when he set out for Hebron to have himself proclaimed, he not only invented 'a lie' to obtain the king's permission (vers. 7, 8), but got a band of two hundred out of Jerusalem to accompany him, whom he had equally deceived, 'who went in their simplicity, and knew not anything' of his intention (ver. 11). What pretexts he alleged as justifying his usurpation, we are not told; but may be very sure that, with a certain admixture of truth, they were mainly lies and calumnies.

Ver. 3. *For.*—not unfrequently has this meaning (Ps. xxxi. 22, xlix. 8, lx. 11, 12; Gen. xx. 3; 2 Sam. xvii. 14; Isa. liii. 11, lxiv. 5; Song ii. 15. See Ges. *Lex.*).

That it Jehorah was.—David did not aspire to the throne through the promptings of his own ambition. There was nothing he was less thinking of, when God sent Samuel to anoint him. He was 'chosen of God,' and is reminded of this when he purposed to build the temple (2 Sam. vii. 8). and again when he sinned with Bathsheba (xii. 7).

For himself.—Saul had failed to do God's commands, to execute God's work : so the Lord sought him a man fitter for his purpose ; and having found David, gave him this testimony, 'I have found . . . a man after mine own heart, who shall fulfil all my will' (Acts xiii. 22). In raising David to the throne, God was acting 'for himself'—with a view to his own glory, to the execution of his own plans, and not merely from love to David.

Did signalize.—So the word means ; not 'set apart' or 'separate,' which is expressed by a different word (see Lev. xx. 24 ; Num. xvi. 9 ; Deut. x. 8), but 'signalize : ' thus, Ps. xxxi. 21, 'signalize his kindness ;' Deut. xxviii. 59, signalize or make wonderful thy plagues. And God did signalize David, or make him distinguished from the very first—among his brethren, as Israel's champion against Goliath, as leader of Saul's forces, as captain of his own army. Of this God himself reminds him a considerable while before this Psalm was penned : 'I was with thee whithersoever thou wentest . . . and have made thee a great name, like unto the name of the great men that are in the earth' (2 Sam. vii. 9) ; and all this 'for himself,' for his own purposes, that David might be the abler to accomplish God's designs. Never were Israel put in possession of the full extent of the inheritance promised to Abraham (Gen. xv. 18) till David spread his conquests on every side (2 Sam. viii.) ; and we are expressly told it was by the help of God he effected them (ver. 6). Even Zion, the very place Jehovah had made for himself to dwell in—'the sanctuary,' as Moses styles it in his triumphal song (Ex. xv. 17)—was not wrested from the hands of the Jebusites till the days of David. Nor had God rendered him more distinguished for martial exploits and kingly conquests than for eminence in sacred song. So matchless are his Psalms, that such as existed previously, with only an exception or two, vanished before them as the stars before the sun ; and he became at once 'the sweet singer of Israel,' and remained so in unapproachable pre-eminence through all succeeding centuries of Jewish independence. And if for anything a man be indebted to God, it is for poetic power. And in thus signalizing David above others, God had his own glory in view : for his Psalms forthwith became the songs of the ancient church, and still form a choice portion of every church's book of praise.

The saint—the name by which he calls himself also in Ps. lxxxix. 19. It literally means 'the gracious one,' the man of grace or kindness ; and, like these expressions, is ambiguous, importing either one who shows kindness or who experiences kindness ; just as, in English, 'the gracious soul' either means a soul in a state of grace, which again is often called 'a gracious state ;' or 'a soul disposed to show grace to others.' When applied to men, it sometimes bears the one meaning, and sometimes the other. Here, for instance, it means 'the man of grace,' the man who has experienced wonderful grace and kindness at the hand of God ; but in Ps. xviii. 25 it means 'the man of grace,' the man who shows grace and kindness to others, 'the merciful man.' When applied to God, it can of course bear only the latter sense—'gracious,' 'kind,' 'merciful.'

From the fact that God's grace or favour can be the portion only of the good, the word comes to be substantially synonymous with 'man of piety,' 'saint,' or in the plural with 'the pious,' 'the saints ;' and is often in the A.V. translated 'saints,' while nevertheless it signifies, with greater precision, 'the favoured ones,' 'the loved ones,' 'the recipients of God's kindness ;' or, as one of our

English hymns has it, 'the men of grace:' the reference in all cases being more to God's kindness to them, than to their piety towards him.

In applying this name to himself here, David probably intended a playful allusion to his own name: he had been called 'David,' 'the loved one,' by his parents, but he was more truly 'the favoured one.'

Jehovah hear will.—He had said in ver. 1 to God, 'O at my call reply;' and so confident is he that he has not asked in vain, that he here tells the rebels, 'Jehovah at my call will hear,' and, having appointed me, will interpose for my restoration.

Ver. 4. *Rage*, not 'stand in awe.' The word is from the same stock as 'enraged' in Ps. ii. 1, and almost identical with it in the letters of which it is composed. It literally signifies, 'to be moved with anger.' The Septuagint has *ὀργιζομαι*, and Paul's adoption of this rendering (Eph. iv. 26) is a confirmation of its correctness; and probably it never would have been questioned, had not interpreters one and all overlooked the fact that these words are addressed to a different class of persons altogether from the persons addressed in the preceding verse; and consequently found it next to impossible to extract a reasonable meaning from them, when considered as addressed to the rebels. Had they perceived that he here turns from the rebels to address his own adherents, all appearance of grotesqueness and difficulty would have vanished at once.

His admonition was peculiarly well-timed and proper: 'rage, but sin not'—be indignant at such treachery, but let not your anger transport you into feelings, or words, or acts of sin.

Talk in your heart—I. 'say in your heart' what you have to say; say it to yourselves alone, do not talk on the subject to others. And say it to yourselves only in the privacy of night, 'on your bed,' and let not a word escape your lips; 'be mute,' be dumb. The direction which he gave his men he acted on himself. Despite the provocation of Shimei, he uttered not a word of reply; he even implored God to 'keep the door of his lips' (Ps. cxli. 3). He could not trust himself to speak in a case like this; still less could he trust his men. Silence, therefore, was in all respects best. It could not injure his cause. The same could not be said of speaking; it was almost certain to do harm. Had his men continued to act on this advice at David's return to Jerusalem (2 Sam. xix. 41–43), the sad affair of Sheba would not have taken place, which so nearly cost him his throne a second time.

Ver. 5. *Offerings of righteousness*.—Another direction he gave them was to 'sacrifice the sacrifices of righteousness, and trust in Jehovah.' Absalom at Hebron had been sacrificing too (2 Sam. xv. 12); but his sacrifices were of quite another kind. He professed to be paying a vow which he had never vowed; to be serving God, while he was preparing to push God's anointed from the throne. At the same time he was putting his trust in Ahithophel, whom he had sent for (2 Sam. xv. 12), and not in the blessing of God, whose favour he was professedly seeking by these sacrifices. The direction resolves itself into three parts: (a) to come before God with sacrifices free from all taint of knavery and wickedness; (b) to rest all their hopes of success on his interposition; (c) to expect with confidence his aid.

Ver. 6. *O who*.—In other words, 'What shall become of us now?' We need not wonder at the existence of such fears among David's adherents, nor at the

numbers who entertained them. To those who judged by human probabilities their case was desperate enough; and even those who were inclined to look higher might be staggered by recollecting the words of Nathan's message, 'The sword shall never depart from thine house,' and might forget the earlier assurance sent by the same prophet, 'My mercy shall not depart away from him, as I took it from Saul' (2 Sam. vii. 15); or might doubt how far this might apply to David personally.

The light.—David himself looked not to human probabilities, but to God; and if he had God's countenance did not regard discouraging appearances; and of God's sympathy and help he felt assured. The figure he here employs is borrowed from Num. vi. 26. When we wish to show our delight in any one, our countenance becomes radiant with smiles; and when we wish to show our displeasure, it darkens with frowns.

Ver. 7. *Thou gladness.*—God had already given him a token for good. David had been desponding enough himself at first, but the despondency was gone, and in its stead was sprung up not merely resignation, saying, 'If he have no delight in me, behold, here am I; let him do to me as seemeth good to him' (2 Sam. xv. 26): not merely hope, but even 'gladness' now. And this had been the case,

From the time when supplies began to pour in. That this is the meaning I am satisfied, though I have seen this translation given only in one other version, which came into my hands months after this rendering had commended itself to my adoption. For in this way the expression is translated in Isa. xxviii. 19, Dan. xii. 11; and the meaning thus brought out tallies exactly with the facts of David's history. Though greatly depressed at first, his spirits and confidence rose the moment supplies began to come in; for he saw in them a token of God's continued delight in him (2 Sam. xvi. 1, xvii. 28). The usual rendering is scarcely admissible grammatically, and has no natural connection with what precedes or what follows. According to it, the stanza would run:

Thou gladness in my heart hast caused
More than is felt by these
Ev'n in the time their corn and wine
'Abundantly' increase.

Ver. 8. *I'll quite.*—The word for 'quite' primarily signifies 'together,' and then 'altogether,' as in Ps. xix. 9.

Lie down and sleep.—Hushai had advised him, a night or two before, to be off with all speed, and he had risen and crossed the Jordan with all his men by break of day; but now come to Mahanaim, he could lie down in perfect composure of mind, and take full repose. Not, however, because he had its strong fortifications and an increasing army around him, but because his faith in God was thoroughly revived; for he placed unspeakably more dependence on his protecting care than on the defences of Mahanaim or the valour of his troops.

By thy sole arm—I. thyself alone (Job xxxi. 17). To God alone he looked; and God by himself alone was sufficient for his protection.

PSALM V.

THE inscription is of doubtful import, and leaves us to gather the date from the general contents. From them the Psalm would appear to have been written during Absalom's revolt, and on an early day after David's arrival in Mahanaim. It will thus follow the fourth in order of time as well as in position; and with the 84th and 141st and the two preceding ones is a striking proof that David's mind at that critical period was far from being wholly engrossed with preparations for his safety and the suppression of the revolt. A similar fact is recorded of Frederick the Great, during the seven years' war, at the moment when his look-out was the very blackest. 'Is it not remarkable,' says Carlyle (vol. v. p. 161), 'that Frederick wrote more verses this autumn than almost in any other three months of his life? Singular, yes; though perhaps not inexplicable.' . . . 'Not a bad plan, in the circumstances, especially if you have so wonderful a turn for expectoration by speech.' . . . 'Indisputable it is, heroes in their affliction, Mahomet and David, have solaced themselves by snatches of Psalms, by Suras, bursts of utterance rising into song.'

The Heb. words translated 'concerning the inheritances,' have received various renderings, but the translation here adopted is the most natural and the best supported. The contest was just at hand which was to determine to whose lot were to fall the fair inheritances—the kingdoms of Judah and Israel. A kindred form of expression is found in the 61st Psalm, written when the contest was decided in David's favour, 'Thou hast given me the possession of the fearers of thy name,' ver. 5; *i.e.* thou hast given me possession again of the fearers of thy name. A somewhat similar expression occurs in reference to God in Ps. lxxxii. 8.

Argument :—(1) David entreats God to hear him and meet with him still, though far from the house of prayer, vers. 1-3; (2) feels assured God will show no countenance to the wicked ones who are now in possession of it, vers. 4-6; (3) but will soon bring him back to it, ver. 7; (4) implores him to guide and protect him in his present critical position, vers. 8, 9; (5) to overthrow his opposers, ver. 10; (6) and to fill the faithful with songs of joy and praise, vers. 11, 12.

By the Chief Musician, concerning the inheritances, a Psalm by David.

- | | | |
|---|---|--|
| 1 Give ear, Jehovah, to my words, | 1 | |
| Heed to my musing ^r pay; | | ^r or 'moaning.' |
| List to my cry, my King, ° my God, | 2 | ° and. |
| When unto thee I pray. | | |
| 2 Jehovah, in the morning ^e hear | 3 | |
| My voice 'on high ^a shalt thou; | | |
| In the morning ^s I'll arrange for thee, | | |
| Though ⁿ on the watch I'm 'now. ^a | | |
| 3 For thou art not a God delight | 4 | |
| In wickedness doth take; | | |
| With thee the evil man shall not | | |
| A 'lengthened ^a sojourn make. ¹ | | ¹ the evil man shall not soj. |

- 4 The boastful ones shall not take up 5
 Their stand before thine eyes ;
 Thou dost abominate^r all those ^r *l.* hate.
 That work iniquities.^v ^v *l.* iniquity.
- 5 Upon the speakers of a lie^r 6 ^r *s.* Ps. iv. 2.
 Destruction thou shalt pour :^r ^r *l.* destroy.
 The man^r of blood and fraudulence^{rr} ^r Absalom.
 Jehovah doth abhor. ^{rr} Ps. lv. 23, *l.*
 bloods and f.
- 6 But I into thy house shall come 7
 In greatness of thy grace ;
 'And^a in thy fear ' I worship shall
 Towards thy holy place.'^r ^r Ps. cxxxviii.
 2.
- 7 LORD, lead me in thy righteousness, 8
 Because of those 'in wait^a
 Who me observing^e are : thy way ^e Ps. liv. 5.
 Before my face make straight.
- 8 For nothing in *his*^e mouth's sincere, 9 ^e Absalom's.
 Their^r thought's destruction fell ;^{rr} ^r Ab.'s advisers.
 Their throat's an open sepulchre,^r ^{rr} *l.* destruc-
 Their smooth^e their tongues 'full well.^a ^r tions, cf. Ps.
 xci. 3.
^r *i.e.* ready to
 devour.
- 9 Hold them guilty,^e O God ; let them 10
 Fall from their counsels 'quelled ;^a
 Off thrust them for their many sins,ⁱ ⁱ *l.* the multi-
 For 'gainst thee they've rebelled. ^r tude of their
 transgressions.
- 10 But glad be all who trust in thee : 11
 Exultⁱ for aye let them,
 That them thou guard'st ;^r and joy in thee ^r *l.* shout.
 Let those who love thy name, ^r *l.* coverest
 over, cf. Ps.
 xci. 4.
- 11 Because thou, O Jehovah, hast 12
 The righteous^r person blest ;
 'Because,^a as with a shield, thou him ^r David him-
 With favour compassed. ^r self.

Ver. 1. *My musing*.—The Heb. word occurs in only one other place (Ps. xxxix. 3), and some regard it as corresponding most nearly to 'meditation,' 'musing,' 'soliloquy;' others to 'complaint,' 'moaning,' 'mourning' (cf. Ezek. ii. 10).

Ver. 2. *My King*—acknowledging not merely his appointment by Jehovah, but that he was simply the vicegerent of Jehovah, and the government still a

theocracy, as truly as before the coronation of Saul,—the occupant of the throne holding *substantially* the same position as the judges had previously held, only with a loftier name and greater display. Absalom seized the sceptre at his own hand, and would have carried on the government for his own purposes, not for the execution of Jehovah's commands.

When.—כִּי very often signifies 'when' (Gen. iv. 12; Ex. iii. 21; Deut. vi. 20, vii. 1, xx. 1; Prov. ii. 10, xxiii. 1; Isa. xliii. 2, lix. 19; Jer. xxxvii. 16; Zech. vii. 5, 6: see Ges. *Lex.* (3)), which surely is a more fitting rendering here than 'for,' which translators with such unanimity have fixed on; even although its adoption were not almost necessitated, in order to bring the verse into accord with the kindred expression of the corresponding Psalm, which literally is '*on my call*' (Ps. cxli. 1).

Ver. 3. *I'll arrange for thee, though.*—Interpreters universally miss the Psalmist's meaning here. It is not, 'I will arrange and look for thee,' else 'for thee' would not have been placed between the verbs in the O. It is not, 'I will arrange for thee, and will look up,' or more exactly, 'will look out,' 'will watch,' *i.e.* for an answer, for thy coming; for, apart from the peculiarity of using such a verb, this would be a very unlikely addition for David to make; for when did he present a prayer and not expect an answer? and as unlikely an ellipsis if this really had been his meaning. וְ does not here mean 'and,' but 'though,'—a sense which, in a position like this, our A.V. is accustomed to assign it (Ruth ii. 13; 2 Sam. iii. 39; Job ii. 3; Prov. xxviii. 6; Isa. xlv. 4; Jer. xxxi. 32; Ezek. xiv. 14), and rightly to assign it (see Ges. *Lex.* (2)). Indeed, it is almost identical with its ordinary acceptation; for 'though' in such a case is but another expression for 'and yet.'

Though on the watch—on the look-out. David at the time was in constant expectation of Absalom's attack, and in the thick of preparations to repel it; and yet, says he, 'I will arrange for thee,' or 'set in order for thee,' as the word is generally rendered (Lev. i. 7, 8; 1 Kings xviii. 33). He would not neglect his religious duties, though far from the house of God, and in the midst of military arrangements, but, regularly as the morning came round, would perform his devotions. He could not, indeed, arrange for the offering up in Mahanaim of the customary lamb for a morning sacrifice, for that could be offered only in Jerusalem; but he would at least offer the sacrifice of praise and prayer; and no doubt with a similar petition to that which he makes in reference to his evening devotions in Ps. cxli., where he entreats that these might be accepted, in the circumstances, in lieu of the prescribed incense and evening sacrifice (ver. 2).

In the morning.—The mention of the morning here and of the evening in the preceding Psalm (ver. 8) is merely incidental, arising out of the peculiarity of his situation at the moment, in a very exceptional crisis of his life. Yet, carried away by this incidental reference, interpreters, with wonderful unanimity,—even such a man as Del. being among the number,—have set down the fourth Psalm as being intended for 'an evening prayer,' and the fifth as intended for 'a morning prayer,' however unsuitable for such a purpose in ordinary circumstances they both are. In presence of such a fact, one must be cautious what judgment he pronounces on the man who sought to sell his house by showing a specimen brick.

Ver. 4. *In wickedness.*—And of what shocking wickedness had Absalom been

guilty in his revolt! of what abominable wickedness on coming to Jerusalem! (2 Sam. xvi. 22.)

With thee to sojourn.—Absalom was now in the holy city, and would doubtless repair to the tabernacle, notwithstanding his recent public incest, to repeat the sacrifices he had been offering at Hebron; but God would not long suffer the profanation of the holy place by such an ‘evil man.’

Ver. 5. *The boastful*—rather than ‘foolish’ (as in A.V.), as coming from the verb translated ‘to boast’ (Ps. xxxiv. 2); though it must be confessed that folly and boastfulness are generally combined. In this instance they were eminently so; for what fools the proud braggarts must have been, when the pompous proposal of Hushai could be accepted as the perfection of prudent counsel! The proud bloods of Rehoboam’s court were not greater fools than they.

Of iniquity.—There are two Hebrew words, quite distinct from each other, for which the one English word ‘iniquity’ is the usual rendering. The one that occurs here is the word that uniformly is found in the very common phrase, ‘the workers of iniquity,’ with the sole exception of Ps. xxxvii. 1, where both words are changed. It is the word *aven*, which Hosea preserves to us in the name ‘Beth Aven,’ which he applies to Bethel; and it is found in frequent connection with another word, *amal*, ‘suffering,’ where, to preserve the alliteration, or rather sameness of sound, I have translated the two ‘wickedness and woe’ (Ps. vii. 14, x. 7). So are the words rendered substantially in Hab. i. 3; and so should they be rendered in the famous passage in Num. xxiii. 21. By its derivation *aven* should exactly correspond to ‘naughtiness,’ ‘worthlessness;’ for it comes from a word signifying emptiness, nothingness. But ‘naughtiness’ in English is so generally confined to minor delinquencies and the faults of children, as to be scarcely an adequate synonyme for it; and therefore I have generally, with the A.V., rendered it ‘iniquity,’ and sometimes ‘wickedness;’ but, to distinguish it from the two words more exactly answering to these English terms, I have always marked it with a (v).

Ver. 6. *The man of blood and fraudulence*—i.e. Absalom. This expression occurs in Ps. lv. 23, but it there refers not to Absalom himself, but to his accomplices. Hence the word for ‘men’ there is not the plural of the word for ‘man’ here, which is a more dignified term, as better suiting Absalom’s station—the same which occurs Ps. iv. 2. Seven different words are employed in this paragraph to describe seven different classes of men whom God cannot endure.

Abhor.—Absalom at the moment was the idol of the nation, and as abhorred of God as the idols of wood and stone to which they often paid their homage. God would not long endure his presence in the holy city and his holy place.

Ver. 7. *But.*—David, now far from these holy spots, would soon be brought back. One of his great griefs in quitting Jerusalem was, that he was going away from the house of God and the ark of his covenant; but he said to Zadok, ‘If I shall find favour in the eyes of the LORD, he will bring me back, and show me them both again’ (2 Sam. xv. 25).

Ver. 8. This verse is in some degree ambiguous. H. maintains that the meaning is, ‘In thy righteousness, in accordance with thy righteousness, because thou art the righteous God,—lead me.’ Others hold the meaning to be, Lead me in thy righteous ways, and let me not resort to the arts of human policy, nor act from human passion, ‘for the wrath of man worketh not the righteousness of

God.' The order of the words favours this latter view, and the next clause all but demonstrates its correctness: 'Make *thy* way straight,' i.e. 'it is *thy* way I wish to take: make it straight, that I may easily see along it, and know how to go, and may at the same time have the less difficulty in treading it' (Isa. xlv. 2).

Ver. 9. *For*.—The 'for' in this verse, which H. thinks fatal to the above view, is, on the contrary, a confirmation of its correctness; for the deceit, villany, and falsehood of which Absalom had made use for the accomplishment of his plans were apt to drive David to the use of the same means against so unscrupulous an adversary; and therefore he prays, 'Lead me in *thy* righteousness; for I am contending with one in whom there is no sincerity, and with men bent on my destruction, and am therefore sorely tempted to fight them with their own weapons.

There is no sincerity in his—not in *their* mouth, as in A.V. How true a description of Absalom! There was no duplicity, deceit, or falsehood of which he was not capable, of which he had not shown himself an accomplished master.

Their thought—their mind, their inward desire; i.e. Absalom's advisers' thought is *destruction* (i. destructions, as in Ps. xci. 3, lvii. 2), not 'wickedness.' In other words, 'their inward wish is my destruction.' There can be no doubt that such was the case after the avowal of Ahithophel, which no way shocked, but 'pleased Absalom well, and all the elders of Israel' (2 Sam. xvii. 2-4); and the adoption, as if by acclamation, of the extreme proposal of Hushai, to leave of him and of all the men that were with him not so much as one (ver. 12). They would not have been satisfied with deposing, imprisoning, or banishing him, or with anything short of the slaughter of him and all his principal officials.

An open sepulchre—ready to devour, and 'that never says, Enough' (Prov. xxx. 16); not, as often understood, vomiting forth abominable and noxious sentiments, as an open sepulchre vomits forth offensive and deadly vapours.

They smooth.—Every fair promise they would make to the deluded people: 'The moment Absalom was firmly seated on the throne, the reign of justice, the age of peace, would begin!'

Fall from their counsels—i.e. fall short of what they devise. H. prefers '*on account* of their counsels, and *because* of the multitude,' etc.; and we certainly find precisely the same prepositions with this meaning in Ps. vi. 7.

For their many sins—i. because of the multitude of their transgressions. This was not Absalom's first offence, nor his first great transgression.

'Gainst thee.—They were rising against God as much as against David; for it was God who had put David on the throne, and for purposes which Absalom would be the last to execute; and they were as impatient of God's authority as of David's.

Ver. 11. *That thou*.—י is often equivalent to 'that' (Gen. xxx. 27; Josh. ii. 12; Isa. xliii. 12; Ps. xlix. 9, cxliv. 3; Jer. xi. 21; Job xix. 23, x. 20; 1 Sam. xii. 3 [to blind], xii. 7); and this seems to me to be its meaning here, to correspond with י in next verse. To have said, 'For ever shout let them that,' would have been more exact, but might have conveyed the idea, 'cry out that,' instead of 'rejoice that.'

Ver. 12. *Because*—assigning the reason for the joy mentioned in preceding verse. The same form of expression is found, Job xxxi. 25. David's meaning is,

Let them have the joy of seeing thy blessing resting on me, thy shield encompassing me.

Because as.—For the repetition of ‘because,’ see Ps. iv. 2.

PSALM VI.

THE title is the same as that of the fourth, with the addition of *על-השמינית*, which some translate ‘on the Sheminith,’ the name, according to them, of a musical instrument; and others, ‘on the octave or eighth,’ *i.e.* according to them, ‘the lowest and gravest note sung by men’s voices (basso), the opposite of *עלמות*, *alamoth* (Ps. xlvi., title), the soprano, the higher note suited to the voice of virgins.’ Neither of these explanations is at all satisfactory. The preposition *על* often signifies ‘with,’ ‘along with’ (Ex. xxxv. 22, *l. men with women*; Job xxxviii. 32; Amos iii. 15); and Sheminith means the eighth, and the two together mean ‘along with the eighth,’ *i.e.* the eighth part of the whole singers. The singers were divided into twenty-four wards, and the eighth would comprise three wards. In the same way we must interpret, in the title of Ps. lxii., *על ידותן*, ‘along with Jeduthun,’ *i.e.* his division of the singers; not ‘on the Jeduthun,’ as if there had been a musical instrument of that name. In like manner, *על עלמות* would mean, ‘along with the virgins.’ That the virgins took part in the public celebration of Jehovah’s praise from the earliest times, we have proof in Ex. xv. 20; and that they continued to do so down to David’s time, we have proof in Ps. lxxviii. 25, where *alamoth*, ‘virgins,’ are expressly mentioned as forming part of the musical performers at the removal of the ark. It was especially on triumphal occasions they were employed, both in Israel and neighbouring nations. Hence it was they that celebrated David’s victory over Goliath (1 Sam. xvi. 6, 7), and they that are represented as celebrating the Philistines’ triumph on Gilboa (2 Sam. i. 20), and they that are represented as publishing Jehovah’s triumphs too (Ps. lxxviii. 11). In beautiful accordance with this, the one only Psalm which specifies in the title that they are to take part in performing it is the eminently triumphal one, the 46th, in the chorus of which the virgins would doubtless answer one another as they played. In the same way I would translate the passage in Chronicles (1 Chron. xv. 20, 21) where these two words occur: ‘And Zechariah and . . . Benaiah, with psalteries *along with the virgins*; and Mattithiah and . . . Azariah, with harps *along with the eighth* [part of the singers] *to oversee*,’—not ‘to excel,’ as in A.V. In other words, Mattithiah and Azariah to superintend the harpers, and the three wards that were conjoined with them.

The contents of the Psalm enable us to fix the date with almost perfect certainty; for few will believe, with H., that ‘the Psalm does not contain a single feature of a personal kind,’ but merely ‘expresses the feelings of those who are vexed to death with the long-continued assaults of malicious enemies.’ If David be not describing his own experience in this Psalm, he describes it in none of all the Psalms he ever wrote. Personal references could not possibly be more emphatic and precise. He wrote the Psalm when he was suffering chastisement at God’s hand; when he was in deep dejection of spirit; when he was in utmost apprehension of his enemies; whose destruction, nevertheless, was as swift as the fears they excited had been perplexing. All this agrees precisely with David’s situation at the revolt of Sheba the son of Bichri. The king saw distinctly the avenging hand of God in the rising of Absalom, in the wrangling of the tribes, the secession of more than half the nation; and these fresh commotions, this formidable secession,

came upon him before he had time to recover from his overwhelming sorrow for the loss of his son, and not only added immensely to his anguish, but filled him with well-grounded fears that Sheba would do him more harm, if not quickly put down, than Absalom had done (2 Sam. xx. 6); but God soon interposed to cheer him with the prospect of a speedy riddance of his foes.

Argument:—(1) He implores a remission of the heavy chastisement he was suffering, as neither soul nor body could much longer endure, vers. 1-3; (2) he implores a return of the divine favour, ver. 4, (*a*) from a regard even to the divine glory, ver. 5, (*b*) and from regard to the sore correction he had already undergone, ver. 6; (3) he feels assured his prayer is heard, vers. 7-10.

By the Chief Musician, with stringed instruments, along with the eighth, a Psalm by David.

- | | | |
|--|---|------------------------------|
| 1 Jehovah, in thy wrath, . | 1 | |
| O discipline me not ; | | |
| Nor do thou me correct | | |
| In thy displeasure hot. | | |
| 2 Jehovah, pity me, | 2 | |
| For languishing ^e am I ; | | |
| Heal me, for terror-struck ^r | | ^r terrified. |
| My bones are, thou Most High. ⁱ | | ⁱ Jehovah. |
| 3 And terror-struck's my soul | 3 | |
| With apprehensions strong ; ⁱ | | ⁱ L. exceedingly. |
| And thou, Jehovah, 'then ^a | | |
| How long yet, 'O how long ? ^a | | |
| 4 Jehovah, O turn back ; | 4 | |
| Do thou my soul set free : | | |
| O for thy mercy's sake | | |
| Do thou deliver me. | | |
| 5 For there of thee in death | 5 | |
| Is no remembering ; | | |
| In Hades ^r who to thee | | ^r the world un- |
| Shall render thanksgiving ? | | seen. |
| 6 With groaning I'm worn out ; | 6 | |
| My bed each night 'anew ^a | | |
| I make to swim ; my couch | | |
| Drench with my tears I do. | | |
| 7 Through provocation ^e 'sore, ^a | 7 | |
| Mine eye becometh lean ; ^e | | |
| Grows old ^r because of all | | ^r Ps. xxxi. 9. |
| Mine adversaries 'keen. ^a | | |

- | | | | |
|----|--|----|------------------------|
| 8 | Depart from me, all ye
Iniquity ^v who work :
Jehovah to the voice
Of my weeping doth hark. | 8 | ^v Ps. v. 5. |
| 9 | Jehovah hearken doth
To my entreaty 'still ; ^a
Jehovah 'now ^a receive
My supplication will. | 9 | |
| 10 | Sore shamed and terror-struck ^s
All of my foes shall be ;
They shall turn back, they shall
Be shamèd suddenly. | 10 | |

Ver. 1. *Discipline me.*—David was perfectly aware that Absalom's rebellion was sent by God as a chastisement for his guilt in the case of Bathsheba. The message of God left him in no doubt on that point; 'I will raise up evil against thee out of thine own house, and I will take thy wives,' etc. (2 Sam. xii. 11). He was also aware that the previous incest of Amnon and his murder by Absalom were but an earlier part of the same chastisement; and this new calamity in the revolt of Sheba seemed to show that the curse was far from being exhausted.

Ver. 2. *Pity me*.—David, stunned and broken-hearted by what he had already endured, (1) implores a mitigation of his sore punishment by an appeal to his state (*a*) of bodily prostration. The anxiety and grief occasioned him by Absalom's conduct and fate had quite broken down his health and spirits (ver. 2).

Ver. 3. *And (b)* by an appeal to his state of mental terror. Sheba's revolt, combined with Amasa's dilatoriness, had filled him with terrors scarcely inferior to those occasioned by Absalom's rising.

And thou.—(2) He asks how long that mitigation is to be deferred: ‘how long yet?’ Some have mistaken his meaning, thinking his idea to be, ‘And thou, Jehovah, how long—*wilt thou delay?*’ G. even translates, ‘Then, O Jehovah, *come,*’ as if **הָיָה** were the imperative of the verb **אָהַב**, ‘to come.’ But David’s meaning is, ‘And thou, Jehovah, how long—*wilt thou continue to correct me?*’ Shall thine awful words be verified to the very letter: ‘The sword shall never depart from thine house?’ (2 Sam. xi. 10.)

Ver. 4. *O turn back.*—(3) He implores a return of the divine favour. God had, as it were, departed from him, and left him for a time in the hand of his enemies; and David felt there could be no stable happiness or safety for him till Jehovah returned in love and entire forgiveness. He therefore prays for his return, and pleads for deliverance (*a*) on the ground of the divine mercy: ‘O for thy mercy’s sake.’

Ver. 5.—*Of thee in death.*—He pleads for it, (*b*) for the sake of the divine glory; for if help come not soon, he must be in the grave, where he can lift his voice no more in celebration of God's praise.

Ver. 6. *With groaning*.—He pleads for it (c) on the ground of the lengthened correction he has already borne (vers. 6, 7). 'Worn out,' i. fatigued, not 'weary of,' but 'wearied out with' my groaning (Ps. lxx. 3; Isa. xl. 31).

Each night—not ‘all the night,’ as in A.V. (cf. Ps. vii. 11, cxlv. 2; Ges. *Gr.* § 109).

Ver. 7. *Provocation*, as in 1 Kings xxi. 22, 2 Kings xxiii. 26, rather than ‘vexation,’ which is expressed by a different word (Eccles. i. 14; Isa. xxviii. 19).

Mine eye.—The eye is as soon affected as any part of the frame by the anguish of the spirit; and David had of late got so much to provoke, to agitate, to overwhelm him, that there is no wonder his eye was getting aged-like and wasted.

Ver. 8. *Depart*.—Here the key abruptly changes from the tone of sorrowful complaint to that of joyous exultation, and the very words seem to leap in a livelier measure. His confidence of being heard takes the form of an address to his enemies: ‘Depart from me,’ i.e. cease to molest me, give up your wicked attempts against me; just as it is said in Paul’s case (Acts xxii. 29), ‘they departed from him who should have examined him.’

Voice of my weeping.—Orientals are noted for the loud expression they give to their grief. Hence the eye would be the more affected.

Ver. 10. *Shamed and*.—Those who had rashly yielded to the call of Sheba had soon cause for shame and terror, when they found Joab on their track, and battering down the walls of Abel-Beth-Maachah; and though Joab quietly retired when the head of Sheba was thrown to him, we can easily conceive they would slink back to their homes ‘greatly ashamed’ after the double defeat, first under Absalom and then under Sheba; and not a little ‘terrified’ for confiscation or death. But David seems to have left them to their own reflections for punishment.

Turn back—be ashamed. There is a paron. or play upon words in these two verbs, the letters of which are the same, but differently arranged. This paron. cannot be preserved in English.

PSALM VII.

FROM the title of this Psalm we learn that it was written during Absalom’s rebellion. The first word of the title, ‘Shiggaion,’ means ‘the error,’ i.e. the defection, the revolt, called by this softer name, as being the revolt of his own son. Some translate it ‘the erring one.’ The word occurs only once again, viz. in Hab. iii. 1, where, however, it is in the plural: ‘upon the errors,’ i.e. the defections of the people; or, if the other translation be preferred, ‘upon the erring ones.’ Hence the burden of the prophet’s prayer: ‘Revive thy work’ (ver. 2). The writing of the Psalm was occasioned by the words of Cush, the Hebrew term for ‘Ethiopian’ (Num. xii. 1; 2 Kings xix. 9; Ps. lxxxvii. 4), used here in a contemptuous sense, as is evident from the addition ‘the Benjamite;’ ‘the words of the Ethiopian the Benjamite’ being equivalent to ‘the words of the black fellow, the Benjamite.’ In exact parallel with the expression, we find the children of Israel, on their defection from God, addressed as ‘children of the Ethiopians’ (Amos ix. 7). In like manner, we find them in similar circumstances called by Isaiah ‘the children of Sodom, the people of Gomorrah’ (i. 10); and Christ used in the same way to be called a Samaritan by the Pharisees (John viii. 48).

The words of Shimei, coupled with ‘the grievous curse’ he pronounced, made a deep impression on David’s mind, and led him to pen this Psalm before matters had yet come to the decision of God.

Argument.—(1) David throws himself on God’s protection, vers. 1, 2; (2) but

asks it not, if guilty of the crimes imputed to him, vers. 3-5. (3) He calls on God to bestir himself in the case, (a) in behalf of one he had himself appointed, ver. 6, (b) for the retention of his own supremacy, ver. 7, (c) and as being the righteous judge of men, vers. 8, 9. (4) He confidently leaves the case in God's hands, (a) assured of his own safety, ver. 10, (b) and of Absalom's destruction, failing his speedy repentance, vers. 11-16. (5) He resolves to celebrate God's praise for his righteous actings in this matter, ver. 17.

The Error, by David, which he sang to Jehovah, concerning the words of the Ethiopian the Benjamite.

- | | | |
|--|---|--|
| 1 'O thou, ^a Jehovah, mine own God,
I refuge take in thee;
Save me from my pursuers all,
And do thou rescue me. | 1 | |
| 2 Lest like a lion he ^r my soul
Should 'mercilessly ^a tear,
In pieces rending it; while, 'lo! ^a
'There's not a rescuer. ^s | 2 | ^r Absalom or Ahithophel. |
| 3 Jehovah, mine own God, if I
Have 'really ^a done this; ^r
If in my hands 'in very deed ^a
Unrighteousness there is; | 3 | ^r which Shimei alleges against me. |
| 4 If I with ill rewarded him ^r
At peace with me who was; ^{rr}
Yea, him I freed, the enemy
Of me without a cause; | 4 | ^r Saul.
^{rr} according to Shimei's allegation. |
| 5 'Then let the foe my soul pursue ^r
And overtake; ^{rr} yea, thrust
My life down to the earth, and lay
My glory ^e in the dust. Selah. | 5 | ^r cf. 2 Sam. xvii. 1.
^{rr} 2 Sam. xv. 14.
^e Ps. iv. 2, n. |
| 6 Rise in thy wrath, Jehovah; lift
Thee in the furious blast ⁱ
Of my foes; wake, the sceptre ^r thou
For me appointed hast. ⁿ | 6 | ⁱ l. furies.
^r l. judgment. |
| 7 And let th' assembly of the folk
Encompass thee 'anew, ^a
And over it return thou back
Again the height ^r unto. | 7 | ^r viz. height of Zion; <i>s.v.</i> Jer. xxxi. 12. |
| 8 The people let Jehovah rule;
Jehovah, judge ^d thou me, | 8 | |

According to my righteousness,
And mine integrity.

9 'Gainst^p me, pray, cease let bad men's ill: 9
Stablish the righteous^r 'now.^a
The prover of the hearts and reins,
O righteous God, 'art thou!^a

^r David him-
self.

10 My bucklerⁱ is with^r God, who saves 10
Th' upright in heart 'and way.^a
God is a righteous judge, and God 11
Is threatening^e every day.

ⁱ shield.
^r cf. Ps. lxii. 7,
lvi. 7.

11 If he^r return not back,^s his sword 12
He 'speedily^a will whet:
His bow he hath 'already^a bent,
And ready hath it set;

^r i.e. Absalom.

12 And for him he preparing is 13
The instruments of death;
His arrows into burning^r 'shafts^a
He 'also^a fashioneth.

^r so H., G., D.,
Ges.

13 Behold, he with iniquity^v 14
Is travailing in birth;
With woe he also pregnant is,
And falsehood brings he forth.

^v see n. on Ps.
v. 5.

14 He digging is a pit, and out 15
Is scooping it withal;
And his own self, into the hole
He's working at, shall fall.

15 Upon his own head shall his woe 16
Return back^s 'in the end;^a
And down upon his own scalp shall
His violence descend.

16 According to his righteousness, 17
Jehovah thank will I;
And I will play unto the name
Of Jehovah, the most high.

Ver. 1. *I refuge take*—the literal signification of the Heb. word חסה, of so frequent recurrence in David's Psalms, and more suitable here than 'I put my

trust.' In the A.V. it is rendered both ways in Ps. lvii. 1; in most other places it is rendered 'trust,' 'put confidence;' but the noun derived from it is generally rendered 'refuge' (Ps. xlvi. 1, lxxi. 7) not 'trust.'

Ver. 4. The LXX. and W. translate thus:

If I requited him who me
With ill rewarded has.

W. denies that שְׁלָמִי can mean 'the man at peace with me,' in which case it should have been אִישׁ שְׁלֹמִי, as in Ps. xli. 9; but if his translation were correct, the word should have been מִשְׁלָמִי, as in Ps. xxxviii. 20, for the verb signifies to reward only in Piel. The reference is of course to Saul. Shimei alleged that David had risen against Saul without the slightest provocation. So far from this, says David, I did not rise against him at all; and when he without cause rose against me, I did not retaliate; but when I had him entirely in my power, set him free, once and again, perfectly unharmed.

Freed.—H., D., W., translate 'and him despoiled,' but the verb is always used by David in the sense of 'to deliver' (2 Sam. xxii. 20; Ps. vi. 4, l. 15, lxxxi. 7).

Ver. 5. *Then let the foe pursue*—alluding, no doubt, to the reported words of Ahithophel, who said, 'Let me . . . pursue' (2 Sam. xvii. 1). *And overtake*—the thing he had been so afraid of at the outbreak of the rebellion (2 Sam. xv. 14).

Ver. 6. *The sceptre*—*l.* 'the judgment.' To judge or administer justice between man and man is a large part of a ruler's duty, and by a common figure often stands for the whole. Hence the verb 'to judge,' in a multitude of passages both of the O.T. and of the N., means to rule, to govern, to carry on the administration of a country, and not merely to judge, in our restricted use of that term (Isa. ii. 4, li. 5; John v. 25; Luke xxii. 29, 30). This sense it frequently bears in the book of Psalms (ix. 8, lxvii. 4, lxxv. 2, xcvi. 13). Accordingly the earlier rulers of Israel were denominated 'judges;' but their work consisted not merely in administering justice, but in defending the people from foreign enemies (Judg. ii. 16, 18). In like manner, the word 'judgment' is sometimes used in the sense of rule, dominion, sovereignty (Ezek. xxi. 27 [right] cf. ver. 26, Dan. vii. 22). In other words, it sometimes means the 'office of judge,' and not merely the 'sentence' he pronounces. And this is its meaning here; and both it and the word conjoined with it were probably suggested to him by the almost identical words employed by God himself, when he sent him the great promise by Nathan: 'Since the time that *I commanded judges*,' or '*appointed judges* over my people Israel;' for the verb means quite as properly 'to appoint' as 'to command' (1 Sam. xxv. 30; 2 Sam. vi. 21; Neh. v. 14). To make the meaning more distinct in English, I have exchanged the word 'judgment' for 'sceptre.'

Thou hast.—Shimei asserted that David had wickedly seized the sceptre at his own hand (2 Sam. xvi. 8). David repels that falsehood, and declares it was God himself who appointed him king in the room of Saul. The mere supplements in the A.V. might show that it has missed the meaning. Other translations are about equally at fault.

Ver. 7. *And let*—retaining the same form as in ver. 5. In casting David off, the people had virtually cast God off, according to what God himself said to Samuel when they rejected him and asked a king: 'They have not rejected thee,

but they have rejected me, that I should not reign over them' (1 Sam. viii. 7). David therefore prays that they may be brought back to their allegiance to God as well as to himself.

The assembly of the folk—the congregation of the people. The reference is not to a gathering of the nations of the world to a general judgment, but to the congregation of the people of Israel returning to their God; in reference to whom we have already found this plural word אֲמִים, 'peoples,' employed (Ps. ii. 1), from their being divided into twelve tribes.

And over it—viz. the assembly of the folk. Translators are again at fault here, either in the rendering they give, or the meaning they suppose to be intended. It neither means 'on its account,' nor refers to God being raised 'over it,' far above it, on his judgment throne. It refers to his presiding 'over it' as the God of Israel.

Return thou back.—God, on being cast off, had withdrawn, as David himself had done; and the Psalmist prays him not to withdraw altogether, but to return and reign over repentant Israel as before. On a like occasion subsequently we find God saying, 'I am returned to Jerusalem with mercies; my house shall be built in it' (Zech. i. 16); and again, 'I am returned unto Zion, and will dwell in the midst of Jerusalem' (viii. 3). Misled by their misapprehension of the preceding clauses, interpreters explain 'God's return' here as being his return to heaven; for that is the explanation they put upon the word,

'Height'—a word which evidently means here what it does in Jer. xxxi. 12, the height of Zion—God's 'high place' in Jerusalem.

Ver. 8. *The people let Jehovah rule*—continuing the supplicatory strain. His meaning is, 'Let Jehovah so govern the nation as to bring about a favourable issue for me;' for he feels he has right on his side, and wishes to be dealt with 'according to his righteousness.' The plural word עַמִּים, like the kindred term in the preceding verse, is often applied to 'the people of Israel' (Ps. xlvii. 1, lxvi. 8; Deut. xxxiii. 3, 19; Hos. x. 14: see Ges. *Lex.*), and for the same reason.

Ver. 9. *'Gainst me*.—לִּי is, in A.V. and other translations, joined to the preceding verse, and rendered *in me*,—a sense it does seem occasionally to bear (Ps. xlii. 5, exliii. 4; Lam. iii. 20); but if the meaning be admissible the addition is useless, and not in David's usual style. Change the punctuation, however, and begin the ninth verse with לִּי, and then it is no longer a mere redundancy, nor used in an uncommon acceptation, 'against' being one of its most frequent meanings (Ps. ii. 2, iii. 1, xxvii. 2, 3, xxxv. 21; Gen. xlii. 36; Job xvi. 4, 10, xxxiii. 10; Isa. x. 15; Ezek. v. 8).

For prover.—This seems the true rendering of this somewhat difficult clause. The personal pronoun is indeed wanting; but, as D. remarks, the same omission is occasionally, though rarely, found elsewhere (Ps. xxii. 28, lv. 19). To God, as being the searcher of hearts, and well acquainted with the vile motives actuating his adversaries, he appeals for vindication and support.

Ver. 10. *With*—a frequent sense of לִּי with David (Ps. lxii. 7, lvi. 7; cf. Ps. vi., title); and not with him only (see Ges. *Lex.* (3), (d) (e) (f)). And if David's shield be borne on God's arm, a way will soon be opened up for him, and ample protection afforded him in the day of conflict; 'for God saves the upright in heart,' as David had already seen in the valley of Elah, when 'one

bearing a shield went before' the great Goliath, and David came against him in the name of the LORD of hosts.

Ver. 11. *God is a righteous judge.*—So D. translates, and this seems to suit the context much better than the rendering adopted by A.V. and H., 'God judgeth the righteous man.'

And God.—The LXX. and Vulg. consider לַיהוָה here not as the name of God, but the adv. 'not,' and translate, 'although not threatening every day;' but a fatal objection to this is, that לַיהוָה is always joined with the future. Even such a monster of wickedness as Absalom is not cut off without warning; but God has been giving him daily and emphatic warning, if he could only understand it.

Threatening every day.—The verb is mostly confined to poetry, and means, as here rendered, to threaten vengeance, to denounce (Num. xxiii. 8 [A.V. 'defy']; Prov. xxiv. 24 [A.V. 'abhor']; Zech. i. 12 [A.V. 'had indignation']; so Mal. i. 4). In like manner, the noun derived from it means threatening or threatened vengeance.

Ver. 12. *If he return not.*—'The Lord is not slack . . . as some men count slackness;' although he 'is long-suffering . . . not willing that any should perish.' If Absalom do not repent and retrace his steps, 'the instruments of death' are ready for him.

Ver. 13. *His arrows.*—So H., Ges., and D. translate. The A.V., W., and others:

Against the persecutors^d he
His arrows fashioneth.

Ver. 14. *With woe*—see Ps. v. 5, n. He is big with woe to others, but the 16th verse tells us it shall prove greater woe to himself.

Ver. 17. *Thank.*—For that display of righteous retribution, David is to thank Jehovah with heart, and voice, and harp.

PSALM VIII.

THE word Gittith, found in the inscription, is the fem. form of the adj., signifying 'of Gath,' and probably means a musical instrument, or a musical air of Gath. Some derive it not from the name of the celebrated Philistine city, but from a noun Gath, signifying a wine-fat or wine-press, and imagine the Gittith to have been a musical instrument shaped like a wine-press, or used at the season of treading the grapes. It occurs in the title of only two other Psalms, the 81st and 84th.

Scarcely any Psalm—not one, if length be taken into account—is so often quoted in the N.T. as the eighth. We find it quoted in Matt. xxi. 16, 1 Cor. xv. 24-27, Eph. i. 22, Heb. ii. 6-9, and in every one of these instances applied to Christ, as if it referred to him alone; and yet it is generally questioned whether it be properly a Messianic Psalm—questioned even by those who are indignant when the Messianic character of Psalms not quoted half so often is doubted. If the eighth be not a Messianic Psalm in the strictest sense, as much so as the 2d, the 22d, 69th, or 110th, there is not a Messianic Psalm in the whole collection. For it is not merely applied to Christ, but forms the main pillar of the apostle's demonstration of Christ's universal sovereignty: so that to deny its express and principal, and, I may add, sole reference to Christ, is to invalidate

the apostle's whole argument, and make it as futile as if he had based it on the closing verses of the first chapter of Genesis. Can we say of man collectively, of the race as a whole, that God has put all things under them, visible and invisible, whether they be thrones or dominions, principalities or powers, worlds near or afar? that there is not any one being, any one thing, but the Almighty Father himself, that is not put under them? Can this be affirmed of any being or beings except of Christ alone? We know that God hath raised *HIM* from the dead, and set him at his own right hand in the heavenly places, far above all principalities and powers . . . church (Eph. i. 21, 22). But as for man, has he the slightest power over any world but his own? He does not even know whether the worlds above him contain animated beings at all, or what sort they are. Has he the slightest power over the angels of God? Can he say to this one, Come, and he cometh; to this one, Go, and he goeth; to a single creature beyond the earth, Do this, and he doeth it? Is it he that commandeth the winds and the waves, the floods and the seasons, of his own small world? It is simply ludicrous to maintain such an interpretation. The interrogatories of the Almighty are as withering when addressed to man as when directed against Job: 'Hast thou commanded the morning since thy days, and caused the day-spring to know his place? Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that a multitude of waters may cover thee?' The sophistry that would apply the 53d chapter of Isaiah to any sufferer but Christ is no greater than that which would apply this eighth Psalm to any other personage than him.

The thing that has led interpreters to desert in this case the principles that regulate them in the application of other Messianic Psalms and passages of Scripture is the circumstance that the leading thought, the main drift of the Psalm, has been entirely missed by them. The theme of the Psalm is supposed to be '*the condescension of God,*' in his kindness to infants and to man; but this is an entire misconception of its scope. The burden of it is this: '*God can accomplish the mightiest ends by the feeblest instruments.*' Of this the Psalmist beholds in vision two illustrations so extraordinary, that he exclaims, in rapt admiration, 'O Jehovah, our Lord, how illustrious is thy name in all the earth!' and repeats his exclamation as the vision fades from his view. The first of these is God's selecting a band of children to quell with their hosannas the efforts of the scribes and Pharisees to mar the triumph of Christ when he rode into Jerusalem. The second is his raising up a man-child upon the earth to hold the sceptre of the universe. Contemplated from this point of view, the Psalm becomes in a manner transfigured; it acquires a consistency, beauty, and truthfulness it had not when seen from the other; and its Messianic character shines prominently conspicuous. That this is the correct view of it, we shall find additional evidence in abundance, when we come to a minute examination of the Psalm itself.

It is not, then, the thought of the divine kindness and condescension that here fills the Psalmist with wonder. To that thought he has given utterance in another of his Psalms (cxliv. 3). It is a different one that finds expression here. The present Psalm may rather be considered as an exemplification of what Paul says (1 Cor. i. 27-29): 'God hath chosen the foolish things of the world to confound the wise, and God hath . . . presence.' And the argument may be stated thus:

Argument.—God gloriously accomplishes his grandest designs by the most unlikely means, ver. 1. Of this the Psalmist beholds in vision two illustrious

examples: (1) the quelling of the enemies of God by a band of children, ver. 2; (2) the appointment of the Son of man to the government of the universe, vers. 3-8.

By the Chief Musician, on the Gittith, a Psalm by David.

- 1 O Jehovah our Lord! how resplendently forth 1
Is shining^r thy name in the whole of the earth! ^{r l. how illustrious is thy.}
Go on,ⁿ 'bove the heavens set thine honour 'at length.^a
Thou from mouth of the sucklings^t and youthsⁱ lay'st 2
of strength
The foundation,^e because of thine enemies 'fell,^a
In order the foe and revenger to quell.
- 2 When thy heavens I survey, which thy fingers did 3
mould,^r
The moon and the stars thou hast 'stablished 'of old,^a ^{r l. the work of thy.}
What is Man that thou 'ever^a remember him could'st, 4
Or the Son of man 'what,^a that appoint him thou
'should'st?
For thou lower than God for a while brought'st him 5
down;
But didst him with glory and majesty crown.
- 3 Him lord o'er the works of thy hands thou hast made, 6
Yea, everything under his feet thou hast laid;
Sheep and oxen, them^b all, and the beasts of the plain, 7
Fowl of air, fish of sea, all that pass through the main.ⁱ 8 ^{r l. the paths of the seas.}
O Jehovah our Lord! how resplendently forth 9
Is shining thy name in the whole of the earth!

Ver. 1. *How . . . forth*—*l.* how illustrious is. The same word is in Ps. xvi. 3, lxxvi. 4, translated 'excellent,' and in Ps. cxxxvi. 18, Ezek. xxxii. 18, 'famous;' and the verb from which it comes, 'to become glorious' (Ex. xv. 6), 'to make honourable' (Isa. xlii. 21).

Thy name.—God was making his name known (John xvii. 26), and rendering it illustrious by means of his Son, as it had never been before; and this not merely in Judea, but

In all the earth.—The prediction was finding its verification, 'From the uttermost parts of the earth we have heard songs, even glory to the righteous One' (Isa. xxiv. 16). Even in Christ's lifetime on earth his fame went throughout all Syria (Matt. iv. 24): 'And a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from beyond Jordan, and they about Tyre and Sidon, a great multitude' (Mark iii. 7, 8); and as they listened and looked, they glorified God, saying, 'It was never so seen in Israel.' And within a few years after his ascension, 'the gospel was preached to every creature under heaven' (Col. i. 6, 23).

Go on.—אשר is not the relative pron. here, as interpreters universally imagine,

but the imperative of the verb 'to go,' 'to go on,' as in Prov. iv. 14, ix. 6, similar to *mate* and *macti estote* in Latin.

Set.—תנה is imperative 2d sing., and often occurs as such (Ges. says as often as 23 other times); and it is, and can be, nothing else, any more than 'givest' can be any other than pres. indie. 2d sing. in English; yet ingenuity has been exhausted in every conceivable attempt to make it out some other part, because interpreters, misunderstanding the previous word אֵשֶׁר, could make no sense of it as the imperative, but were inclined to hold, with Bishop Lowth, that 'it is beyond the power of grammar to account for this word.' Ges., aware of the grammatical impossibility of making it anything else than the imperative (as I discovered many months after my translation of this Psalm was completed, when consulting his remarks on the verb נתן, in the hope of finding light thrown on another Psalm), but not aware that אֵשֶׁר is not here the relative, translates, or rather paraphrases, thus, 'which, thy glory set thou also above the heavens,' i.e. O that the glory of God, which begins to be manifested on this earth (ver. 3), may be known and celebrated throughout the universe! The great lexicographer was here on the very point of making the full discovery, so that one wonders he could have missed it; yet his translator has twice put a mark of interrogation, thereby showing that the translator had not a glimpse of the meaning. The solution of the difficulty here proposed is not more simple than the meaning brought out is beautiful and pertinent. The Psalmist is not satisfied that God's name should be renowned on earth, but longs for a manifestation of it that will fill all heaven with equal astonishment and admiration—longs for 'glory to God in the highest.'

Ver. 2. 'Youths'—*l.* 'children,' not 'babes,' as in A.V. The word is never translated 'babes' except in Ps. xvii. 14, but always children (Jer. vi. 11; Lam. iv. 4); and that, too, when joined, as here, with sucklings (Jer. xlv. 7; Lam. ii. 11). In Matt. xxi. 15, too, they are called children or boys.

Lay'st of strength the foundation—not, 'hast perfected praise,' the rendering of the Sept., retained in Matt. The literal rendering of the words better accords with the rest of the verse. It is 'strength' we naturally expect to hear of in connection with the quelling of an enemy, not 'praise;' though in truth the way they manifested their strength was by daring to sing his praise, despite the menaces of his priestly opponents.

Lay'st the foundation.—The meaning is not, as generally supposed, 'thou hast appointed strength,' ordained strength, established strength; but, thou hast 'founded,' or, as we should say, thou hast laid the foundation of, strength. And to see with what precision the expression is chosen, we have only to remember the occasion to which it refers. Up to the time of Christ's triumphal entry into Jerusalem, he had never sought to make a stand against the opposition of his enemies, but had quietly withdrawn from its fury; but from that time forward he began to 'take to him his great power, and reign.' However he had formerly shrunk from the premature assumption of the royal character, his whole arrangements for that day were intended to announce that he now claimed to be recognised as the expected king; and therefore he would not have the shouts that greeted him as such hushed, nor the prophecy that announced him as such overlooked. But the new claim only added intensity to the existing opposition. To that opposition he did not now mean to bend. On the contrary, he now began

to originate, or 'lay the foundation of,' a successful resistance to it. Though the exact point of the expression has been uniformly missed, there is scarcely reason why it should have been so. We find Paul similarly speaking of 'laying the foundation of faith and repentance' (Heb. vi. 1); and a similar mode of speech is common enough with ourselves. Perhaps the cause of the indistinctness has been the use of the shorter form, 'Thou hast founded strength,' which is unusual, and not very intelligible. The use of the longer would likely have prevented it; and the longer form is the one commonly employed by our translators themselves (Josh. vi. 26; 2 Chron. xxxi. 7; Zech. iv. 9; Isa. xxviii. 11 [*I have founded a stone*]). The object of the new movement thus originated was—

In order to quell . . . the revenger.—The word 'revenger' is accurately descriptive of Christ's chief adversaries, the Pharisees and Sadducees. Revenge for his exposure of their hypocrisy and wickedness was what envenomed them against him. They are here spoken of in the singular number, because they were banded together as one man in their enmity to him, however much at variance on other matters. And where shall he find on earth a band that have courage and strength to set their enmity at defiance, and give him a royal welcome, as he comes riding in humble grandeur to claim the nation's homage? Could it have been believed? It was from the mouth of the children that the hosannas burst forth, which all the might of his vengeful adversaries could not suppress. The people were overawed, the disciples were silenced; the acclamations had ceased where they should have been most rapturous—when he had reached the holy mount; and the day would have closed in the triumph of the enemy, had not the children stood firm, and by their joyous hosannas, and the waving of their palm-branches in the very courts of the temple, disconcerted the foe, and prolonged the triumph of Christ. And this is only the type of what is evermore repeated, according to the saying of Paul, that it is not the wise, the mighty, and the noble whom God selects for the accomplishment of his ends, but the foolish, the powerless, the poor of the earth. It was the stool of Jenny Geddes that originated the uprising that put an end to Prelacy in Scotland; and it was the contributions of a handful of mechanics that laid the foundation of the now great and powerful missionary enterprise, in its modern form. The success of any cause dear to God is scarcely ever due to exalted support at the first. The foundation is laid in weakness, 'that the excellency of the power' may be seen to be of God, and not of men.

Ver. 3. *When thy heavens I survey*, and see the vastness of the universe, could I ever have thought that on earth would be found one fit to be appointed ruler of it all?

Ver. 4. *What is Man.*—אָנִי־אִישׁ. The Heb. term does not imply *frail*, *weak* man, as often said (see Ges. under אִישׁ); rather the reverse (2 Sam. iii. 39, 'and these *men* are too strong for me'). Who seems so unfit for universal ruler as Man? We would rather have expected to find among the seraphim or other sons of light the destined occupant of the throne; would rather have looked for him in heaven or other world on high; least of all would have expected to find him in the person of

The Son of man—the Nazarene, 'a servant of rulers' (Isa. xlix. 7), of no name, without a home, with outcasts and the poor for his admirers, and fishermen for his attendants. 'Son of man' was the customary appellation under

which the Saviour spoke of himself; and this Psalm, and not the 80th, seems to have been the very Scripture from which he adopted the name. None but himself, however, chose to apply to him so humbling an appellation. Others called him Rabbi, Son of David, or Jesus of Nazareth.

That remember him—or, as we say, ‘that thou couldst think of him’ for such a post—couldst regard him. The same sort of meaning we find attaching to the word ‘remember’ in other passages, as when it is said of Abraham and those that left Ur with him, ‘If they had been mindful of [*i. remembered*] that country,’ *i.e.* if they had regarded it, ‘they might have had opportunity to have returned’ (Heb. xi. 15); ‘Remember ye not the former things, *neither consider the things of old,*’ *i.e.* think nothing of them, regard them not as if they were anything great; ‘Behold, I will do a new thing,’ which shall quite eclipse them (Isa. xliii. 18).

Appoint him.—The Heb. word often means to ‘visit,’ as in A.V.; but it as often means to ‘appoint,’ and is so translated, Num. iii. 10, iv. 27, xxvii. 16; Jer. xv. 3, li. 27; 2 Chron. xxxvi. 23 [*‘charge,’ A.V.*]. This is manifestly its meaning here, as the whole succeeding context shows.

Ver. 5. *Lower than God*—not ‘than the angels.’ The Heb. word is the ordinary one for ‘God:’ thus—In the beginning ‘God’ created; and ‘God’ said, Let there be light; and ‘God’ saw the light; ‘God’ is our refuge; ‘God,’ be merciful to us, etc.; and though it may sometimes be applied to angels and to princes by way of honorary title, as in Ps. xevii. 9, lxxxii. 6, it never admits of being translated ‘angels.’ Here it bears its strict acceptation of ‘God.’ Even the *reference* is not to the angels, though the Sept. translators have so understood it, and the apostle has accepted their translation (Heb. ii. 7) as sufficiently answering his purpose. This will appear decisively from the remark that follows.

Brought down.—It is often overlooked by interpreters that this is the only meaning the original term can convey, and that there is a wofully misleading ambiguity in the rendering of the A.V., ‘Thou hast *made* him lower.’ By the mere English reader this is understood in nineteen cases out of twenty to signify, ‘Thou hast *created* him in a lower state;’ but this sense the Hebrew cannot by possibility bear; and the overlooking of this has not a little helped to give rise to that total misapprehension of the purport of the Psalm mentioned above. ‘The Son of man’ is not said here to have been formed or created lower than the angels,—to retain the word of the A.V.,—but to have been brought down or lowered beneath them. He must therefore have once been above them, or on an equality with them. But Adam in his innocence was not above them, nor on an equality with them, and consequently could not be lowered beneath them. Neither can it be said that Adam’s race was once above them, or on an equality with them, but afterwards lowered beneath them. Still less can it be said that Adam or his race was once on an equality with ‘God,’ but afterwards lowered beneath him. ‘Son of man’ must therefore refer to ‘the man Christ Jesus.’ He was originally above the ‘angels,’—far above them, immeasurably above them: ‘he was in the form of God, and thought it no robbery to be *equal with God*,’ but ‘when the fulness of the time was come,’ he was lowered beneath God—‘he emptied himself, and took upon him the form of a servant, and was made in the likeness of men.’ From being the equal of God, he became the servant of God. Not only so: ‘being found in fashion as a man, he humbled

himself' still further, and became 'a servant of rulers' (Isa. xlix. 7), a servant of servants, a servant of all (Mark x. 45); in a word, he was lowered as far as it was possible to be,—lowered beneath God, lowered beneath angels, lowered beneath the poorest on earth. But this was only for a time—

For a while—or 'for a little'; so the expression should be rendered here, and it is so on the margin in Heb. ii. 7; not 'a little' (see the note on Ps. ii. 12).

But dost him . . . crown.—'Because he humbled himself . . . Wherefore God hath highly exalted him, and,' etc. (Phil. ii. 9-11).

For.—I may either be translated 'for' (see the note on Ps. iv. 3), or perhaps 'though' (see the note on Ps. v. 2). In this latter sense the LXX. seem to have understood it, from their use of the participle *ὑπατασας*, which the apostle also has retained. It is all the more probable to be the correcter rendering, from the fact that there are two γ's. We have an exactly parallel case, Isa. xlix. 5, where the two γ's are rendered 'though . . . yet.' The lines would then read:

Though thou lower than God for a while broughtst him down,
Yet thou dost him with glory and majesty crown.

Ver. 6. *Him Lord.*—The dominion is not only vast, but unlimited. The most unqualified terms are employed, and, the apostle tells us (1 Cor. xv. 27), were intended to be taken in their widest acceptance. The verses, then, that follow were not designed to limit and define or explain the range of the universal terms just employed, but rather as a renewal to the 'second man, the Lord from heaven,' of the sovereignty conferred on the first man, in almost the very terms in which it was originally bestowed, the better to point him out as the second head of the race, and affecting in precisely the same way, though more happily, the destinies of all connected with him, of all created anew in him.

That God should raise up from among the sons of men One competent for such limitless dominion, might well fill the Psalmist with admiration, and force from him the adoring shout, 'O Jehovah our Lord, how illustrious is thy name in all the earth!'

PSALM IX.

THE title I translate with W., 'On death to the son,' or to 'the child,' as the same expression is rendered, 2 Sam. xii. 14; or rather, 'on the death of the son,'—being often used instead of a gen. (see Ges. *Lex.* (4), c); but I think the reference is to Bathsheba's child, and not, as W. thinks, to Absalom. And with this agrees the fact that the child's name is not mentioned. Had Absalom been meant, his name would doubtless have been specified, as in the title of Ps. iii.; but Bathsheba's son probably died before it received its name. With this, also, the historical allusions in the Psalm much better agree. Bathsheba's son was conceived when Joab was fighting with the Ammonites, who had disgraced David's ambassadors by cutting off their garments, and shaving off the one half of their beards. This led to an extensive and protracted war; for all the Syrians far and near were hired to help the Ammonites; and the child died just when Joab had all but taken Rabbah, and had requested the king to come in person, that the glory of the capture might be David's. Hence the frequent reference throughout the Psalm to heathen nations, which would be out of keeping with the facts of Absalom's revolt. Hence, too, the statement in ver. 6; for Ammon lifted not the head

again for many a long year (2 Sam. x.-xii.), and the Syrians feared to oppose Israel any more (x. 19).

Argument :—(1) David personally thanks God for interposing as the righteous Judge to maintain his cause and punish his foes, vers. 1-6 ; (2) he rejoices in the thought that evermore and everywhere God will be found acting in this character, vers. 7-10 ; (3) he calls on his people to join him in celebrating God's kindness to himself and the nation, vers. 11-18 ; (4) he concludes with a prayer to God to complete his work of righteous retribution, vers. 19, 20.

By the Chief Musician, on the death of the son, a Psalm by David.

- | | | | |
|---|--|---|--|
| 1 | With all my heart I'll thank
Jehovah ; I'll ' record
Thy wondrous deeds' ^s all ; I'll in thee
Be glad and joyous, ' Lord. ^a | 1 | |
| 2 | I'll chant thy name, Most High,
That ^r backward turned ' at once ^a
My foes ; they stumbled and perished
Before thy countenance. | 3 | ^r on account of
my foes turn-
ing. |
| 3 | For thou hast carried out ⁱ
My judgment and my plea ;
' Yea, ^a thou upon the throne hast sat,
The judge of equity. ^r | 4 | ⁱ l. executed.

^r righteous-
ness. |
| 4 | Thou hast rebuked the heath'n ; ^r
The wicked man ^r away
Hast swept ; ⁱ hast blotted out their names
For ever and for aye. | 5 | ^r the Am-
monites.
^r Hanun.
ⁱ destroyed. |
| 5 | O foe ! blades at an end
Are ' now ^a perpetually ;
And thou ^r hast razed the cities ; gone
With them's their memory. | 6 | ^r i.e. God. |
| 6 | But to eternity ^z
Jehovah shall endure :
For judgment he ' moreover ^a hath
His throne established ' sure. ^a | 7 | ^z for ever. |
| 7 | And ' ever ^a judge the world
In righteousness he shall,
' And ^a he shall rule in uprightness ^r
The nations ' one and all. ^a | 8 | ^r Ps. xcvi. 10. |
| 8 | And to the bruised ^e the LORD
Shall be a bulwark ' still ; ^a | 9 | ^e Isa. liii. 3. |

- A bulwark 'on emergencies
In trouble'^r 'and in ill.^a ^r Ps. x. 1.
- 9 ' And those that know thy name 10
Their trust in thee shall place;
For thou, Jehovah, leavest not
The seekers of thy face.ⁱ ⁱ thee.
- 10 Chant to Jehovah 'then,^a 11
Who dwells in Zion 'mount :^a
Among the peoples 'joyfully^a
Do ye his deeds recount.
- 11 For he hath blood 'required ;'^r 12 ^r Gen. ix. 5.
It to remembrance brought :^a
The outcry of th' afflicted ones
Forgotten he hath not.
- 12 Jehovah's FAVOURING me ; 13
On mine affliction gazing,
Caused by my haters ;ⁱ from the gates ⁱ from my haters.
Of death is me upraising.
- 13 That I thy praises all 14
May in the gates relate
Of Zion's daughter ; 'and^a exult
In thy salvation 'great.^a
- 14 The heathen down are sunk 15
Into the pit they made ;
Their foot is captured^e in the net
They privily had laid.
- 15 Jehovah is made known ! 16
He judgment 'now^a hath wrought :
'For^a in the work of his own hands
The wicked man^r is caught. ^r Hanun.
Higgaion. Selah.
- 16 Back wicked men shall turn 17
Into the world unseen,^r ^r Hades.
The heathen 'nations^a all, that have
Of God forgetters been.
- 17 For not for ever shall 18
The poor man be forgot ;

The expectation of meek^e ones
Perish for aye shall not.

18 Arise, Jehovah ! let 19
Not man get strengthened 'more ;^a
Judged let the heathen 'nations^a be
Thy countenance before.

19 Jehovah, unto them 20
Apply a razorⁿ 'then :^a
O let the heathen 'nations^a know
Themselves to be 'but^a men.

Ver. 3. *That backward*—i.e. because backward, i. 'on account of my foes turning backward'—assigning the reason for praising God. Exactly parallel is 2 Chron. xxviii. 6.

Stumbled—referring to Joab's successive, rapid, decisive victories (2 Sam. x. 8-15, xi. 1).

Thy countenance.—But a greater leader than Joab was in the field. God had gone forth with the army.

Ver. 4. *For thou*.—God had pleaded his cause, and pronounced a righteous award in the case.

Ver. 5. *Rebuked*—expressed his high displeasure at the conduct of the Ammonites in acts of righteous severity, here described.

Blotted out.—Terrible vengeance was taken on the Ammonites ; they were treated almost like the old Canaanites, and well-nigh exterminated.

Ver. 6. *O foe!*—Pausing in his description of what Jehovah had done, the Psalmist turns to the foe, and exclaims, by way of a parenthesis, 'Yes, proud Ammon, blades are at an end for ever ;' and then resumes his description of Jehovah's doings. 'Foe' cannot be in the genitive, as the LXX. have supposed it to be.

Blades—in A.V. 'destructions.' The Heb. word is the ordinary one for 'swords ;' but, like our English word 'blades,' which we often use for 'swords,' it may equally be used of *any* cutting instruments, and is translated 'knives' (Josh. v. 2 ; Ezek. v. 1). 'Destructions,' if admissible at all, does not suit the place ; 'blades' answers perfectly. The Ammonites had *cut* off the garments, and *shaved* off the beards of David's messengers ; and now their 'blades' were at an end for ever. Both the LXX. and Luther, though not acquainted apparently with the occasion of the Psalmist's composition, translate 'swords,' not 'destructions.'

At an end.—The Ammonites had been hasty and reckless in the use of their blades ; they would never use them more.

And thou.—This clause refers to God, and not to the foe. The statement here is amply verified by the historical account in 2 Sam. xii. 31, 1 Chron. xx. 1, 3.

Ver. 7. The changes of earth affect not God. Kings and kingdoms, the mightiest that have been, may disappear without leaving a trace ; but he is 'without variableness or shadow of turning' (a) his dominion is an everlasting

dominion, which shall not pass away, and his kingdom one that shall not be destroyed; and (b) the functions of a king he exercises: 'he has established his throne for judgment.'

Ver. 8. *And he* (c) shall conduct his government of the world on the principles of perfect rectitude.

Ver. 9. *And to* (d) the injured shall afford redress, instead of siding, as is too often the case on earth, with the oppressor; and afford it, too, when all other help is vain,

On emergencies—l. 'at times,' at critical times, or 'on occasions,' on great and trying occasions, when there occurs, *dignus vindice nodus*, a crisis worthy of him; according to the still earlier declaration of Moses (Deut. xxxii. 36).

Ver. 10. *And* (e) so steadily shall he act on these principles, as to secure the confidence of those who 'know' him.

Ver. 11. *Chant*.—He now calls on the nation to join him in his praises of Jehovah, (1) for avenging this and former insults on the part of the Ammonites.

Ver. 12. *For* is the most common signification of the Heb. word, though it often means 'when,' as the A.V. translates it here.

Blood—l. bloods, *i.e.* the blood wickedly spilled; the very same word as is employed by God (Gen. ix. 5).

It—viz. the blood; of course plural in the original, to agree with the plural word 'bloods.' The pronoun is expressive, properly meaning 'this same,' *i.e.* this same blood, those same deeds of blood of which the Ammonites were guilty. For this was not by any means their first offence. To go no further back than Saul's reign, their conduct had been barbarous towards Jabesh-Gilead (1 Sam. xi. 1). As the verse stands in the A.V. and other translations, it is impossible to account for the word 'them;' to what does it refer? But there was not only 'blood' formerly spilled to be avenged, but also

The outcry of David's ambassadors, who were greatly ashamed (2 Sam. x. 5). These outrages God is now enabling David to pay back with interest.

The LORD is favouring.—By most interpreters the verb is supposed to be in the imperative, but it nowhere else occurs in this form in the imperative, as Ges. notes (*sub voce*). I take it to be the present participle, 'The LORD is favouring me,' is gracious to me. This meaning fits the context much better. An additional confirmation of its correctness is the fact that, so understood, it would sound exactly like the name of Hanun; and such a play on his name would be quite in David's style. Hanun means 'favourable,' 'gracious,' and is so rendered (Ps. cxi. 4, cxii. 4); and David means to say, The LORD hath been truly favourable, or gracious, to me—hath Hanun-ed me in quite another fashion than Nahash's son did.

Of the two other verbs in this verse, the latter can only be in the participle; the other might be either in the participle or in the indicative, but is doubtless in the participle here.

But (2) David had another and more personal reason for asking his people to join him in praising God, viz. the fact of his remitting the sentence of death David had incurred. God had newly brought him back

From the gates of death.—For it was while Joab lay encamped before Rabbah that David's double sin was committed, for either of which death was the appointed penalty (Lev. xx. 10; Num. xxxv. 18). That penalty God was

pleased to remit by express declaration (2 Sam. xii. 13); and therefore deserved the thanks, not of David only, but of Israel also, for sparing their king.

Ver. 14. *That I*.—The very object for which David was spared was, that he might celebrate among his people Jehovah's righteous judgments. He therefore returns to the subject at considerable length, and (*a*) recalls for illustration the instance in hand (vers. 15, 16).

Ver. 15. *The heathen*.—What is here testified regarding a guilty nation we find exemplified in Ps. vii., in case of a guilty individual.

Ver. 16. *Is known*.—There is no need of the supplements found in the A.V. The verse reads better without them.

Higgaion.—As in the case of Selah (see iii. 2), interpreters are about equally divided as to the import of Higgaion. Some maintain that it means 'meditation' (as in Ps. xix. 14), and is a call to ponder the sentiment just uttered; so that 'Higgaion Selah' here indicates 'a pause for special meditation.' Others maintain that it means 'a sounding,' a louder sounding of the stringed instruments; being thus among the players the equivalent of Selah among the singers; so that 'Higgaion Selah' here is a call for a louder burst of music on the part both of players and singers. Unlike Selah, Higgaion occurs seldom; indeed only once as a musical mark.

Ver. 17. *Back wicked men*.—David assures us (*b*) that the same thing will be universally exemplified.

Ver. 18. *For*.—And exemplified (*c*) though there may be apparent delay in redressing the wrong.

Ver. 19. *Arise*.—He therefore concludes by entreating God to complete the righteous retribution he has been inflicting on the nations, as a warning to the other heathen.

Ver. 20. *Apply a razor*.—They had still to be subjected to a more terrible application of cutting instruments than they had yet experienced. The sword had done its work; the 'razor' had now to be applied. The word translated 'razor' properly bears this meaning, and is so rendered in Judg. xiii. 5, 1 Sam. i. 11. It never bears the meaning our translators have put upon it here of 'fear.' The word for 'fear' is מורא, not מורה. The Masorites, not understanding this verse, have marked the ה as a mistake; but the mistake is with them. Those are equally at fault who translate 'appoint a teacher for them,' though the word מורה might signify a 'teacher.' Nothing could be more natural in the circumstances for David than to write, 'Apply a razor to them:' they have applied it to others, let them have one applied to themselves. They have made sport to themselves by practising cutting on others; let cutting now be practised on them. And we find it was so in the most direful form (1 Chron. xx. 3). A like expression to the one here is used by God himself in Isa. vii. 10, 'Jehovah shall shave by a razor that is hired,' though the term for razor be different.

Apply—so translated in Prov. xxii. 17; *l.* set or put.

But men.—The word 'men' does not of itself express feebleness, any more than its non-poetic counterpart, Adam, in the kindred passage, Isa. xxxi. 3 (see note on viii. 4). The various Syrian clans, when combined with the Ammonites, formed a formidable host, if they had been fighting merely with men like themselves, but would have been of no account had they been fighting with angels;

and they were of infinitely less when fighting with God—the worm beneath the harrow being no feeblener than they beneath the rod of God.

An incident similar to the maltreatment of David's messengers happened to a Roman ambassador at Tarentum. Coming with an unacceptable message, and being but a poor speaker in Greek, he was insulted, and even besmeared, in the public assembly. Sure of vindication at home, he quietly said, 'It will take a good deal to wash this gown;' and the Tarentines soon, and to their sad cost, experienced the truth of his words.

PSALM X.

THIS Psalm is without any prefatory title, and the LXX. have joined it to the ninth, as if it were a continuation of that Psalm. The similarity of certain sentiments and expressions in the two has led most commentators to the same conclusion. In this, however, they are quite mistaken. The tenth was written long before the ninth, but on an occasion sufficiently similar to account for the observed resemblances: the occasion, namely, of the massacre of the priests at Nob, as W. rightly maintains. It is only by knowing this that we can unravel the various historic allusions the Psalm contains; or, in fact, make much sense of it as a whole. As given in the A.V., and by interpreters generally, it is next to unintelligible. The principal personage in it is Doeg the Edomite; just as Saul is the principal personage in the 94th, which was composed on the same occasion.

Argument.—I. David expostulates with God on Doeg's success, vers. 1-3: II. lays before God an account of the man; (1) his contemptuous disregard of God, vers. 4, 5; (2) his contemptuous disregard of his enemies, ver. 6; (3) the nefarious means he adopts for the destruction of his victims, vers. 7-9; (4) the heartiness with which he visits that destruction upon them, ver. 10; (5) the expectation he fondly cherishes of escaping inquiry and punishment, ver. 11: III. calls on God to awake for vengeance on him, ver. 12; (1) to undeceive him, vers. 13, 14, 1st cl.; (2) to requite him, ver. 14, 2d cl.; (3) as being the only avenger of the helpless, ver. 14, 3d cl.: IV. he sees in prophetic vision the desired vengeance taken on him by God, vers. 15-18.

- | | | |
|--|---|--|
| 1 O wherefore at a distance 'thus, ^a
Jehovah, dost thou bide? ⁱ | 1 | ⁱ stand. |
| 'O wherefore ^a 'on emergencies ^r
In trouble' dost thou hide? | | ^r Ps. ix. 9. |
| 2 The wicked ^r by his arrogance
The poor man ^{rr} hath inflamed;
In the devices they ^r ensnared
Have been, which they ^{rr} have framed. | 2 | ^r Doeg.
^{rr} Ahimelech.
^r the priests.
^{rr} Saul and
Doeg. |
| 3 For 'fondly ^a doth the wicked man, ^r
'O'erjoyed with his success, ^a
Glory over ^r his soul's desire,
And filthy lucre bless. | 3 | ^r Doeg.

^r cf. Ps. lvi.
4, n. |

- 4 ^pAccording to his lofty looks, 4
The wicked man at nought
Jehovah sets; 'God will not make
Inquiry after ought.'ⁿ
- *5 ^pAll his devices crooked^e are, 5
His way at all times 'too^a
'As crooked is:^a thy judgments are
On high out of his view.ⁱ ⁱ *l.* from before him.
- 6 His enemies all—he puffs at them; 6
I shall not slide, saith he
In his heart; to age and age^e shall I
Go on,^m from evil free.ⁱ ⁱ *l.* I shall not be in evil.
- 7 With oaths his mouth is filled, and frauds 7
And violence^r 'most base;^a ^r *oppressiveness.*
There 'also,^a underneath his tongue,
Are 'woe and wickedness.'^v ^v *Ps. v. 5, 11.*
- 8 In ambush^e he in hamlets dwells, 8
Murders in lurking holes
The innocent; his eyes concealed
Are from the hapless 'souls.'^a
- 9 In lurking hole he lies in wait, 9
Like lion in his lair
To catch the poor; doth catch the poor
Entrapped into his snare.ⁱ ⁱ *l.* by drawing him into.
- 10 And by his strong exertions^m 'then^a 10
The hapless, 'one and all,^a
Are broken down,^e sink 'overpower'd,^a
And 'miserably^a fall.ⁿ
- 11 He in his heart doth say, 'God has 11
Forgotten what hath been;
His countenance he hidden hath,
He hath not 'ever^a seen.'^s
- 12 Arise, Jehovah! lift thou up, 12
O God, thy hand 'of might;^a
Thy poor afflicted ones O do
Not thou forget 'outright.^a

- 13 On what ground^e 'thus^a to set at nought^s 13
 God doth the wicked 'dare?^p
 On what ground^e doth he in his heart
 Say, 'Thou inquire wilt ne'er?'
- 14 Thou *hast* seen; for thou suffering^e 14
 And provocation dost
 Behold, in order to requite
 Them with thy hand 'most just.^a
- 15 To thee the hapless one, 'O Lord,^a 15
 Himself committeth 'now;^a
 The helper of the fatherless
 'And orphaned one^a art thou.
- 16 The arm break of the wicked man,
 And of the ill-'designed;^a
 Inquire thou for his wickedness,
 'Until^a thou none shalt find.
- 17 Jehovah 'Sabaoth^a is King 16
 For ever and for aye:
 The heathen ones out of his land
 Are perished 'clean away.^a
- 18 Thou, O Jehovah, hast been pleasedⁱ 17 ⁱ l. *hast heard*.
 The meek's desire to hear;
 Thou wilt their heart establish 'firm,^a
 Thou wilt awake thine ear,
- 19 To judge the fatherless, and him 18
 That down is broken^s 'sore:^a
 That he^r may not from off the earth ^r Doeg.
 Affright man any more.

Ver. 1. *Wherefore at a distance*.—The Psalm opens with an expression of amazement that God could have stood aloof in a case like this, when his own innocent priests, to the number of fourscore and upwards, together with their wives and children, were mercilessly butchered. It seemed to David, that if ever there was a case calling for a special intervention of the divine arm to prevent the meditated wickedness, this was that case.

O wherefore on.—See note on Ps. iv. 2.

Ver. 2. *The wicked*.—The whole scene enacted at Gibeah of Benjamin rises up before the Psalmist's view,—the venerable Ahimelech, with all the priests of Nob around him, ushered into the king's presence, and Doeg standing ready to impeach them. By some the clause is rendered, 'By the wicked man's arrogance the poor man is inflamed.' But נאמנו is not necessarily in constr. st. (see Ps.

xvii. 10, lxxxix. 9); and דלֵק may signify 'has inflamed,' quite as well as 'has been inflamed.' Its nom. is 'the wicked man.' Doeg by his presence and his charges roused Ahimelech, to whom the sight of a proud Edomite in high place would of itself be sufficiently irritating, to utter words that maddened Saul, and cost the poor man his life, and the lives of his family and fellow-priests. For thus he spoke: 'And who is so faithful among all thy servants as David?' (1 Sam. xxii. 14.) 'Inflamed' is the literal and proper meaning here, not 'persecuted,' as in A.V.

In the devices.—This may refer to measures which Saul and Doeg had contrived to ascertain who were secretly favouring David, and which may have occasioned Doeg's visit to Nob; or it may refer to the subsequent measures resorted to at Gibeah, for making out an apparently strong case against the priests.

Ver. 3. *Glory over his soul's desire*—to see the priests, whom he would hate with an Edomite's hatred, caught in the trap, and their property confiscated for his benefit (1 Sam. xxii. 7); his desire, also, to ingratiate himself still further with his master, in whose eyes this service of his would be specially meritorious.

Filthy lucre.—בצע is a noun here, not a participle, and is translated 'gain,' 'dishonest gain,' 'lucre,' 'covetousness,' in different places in the A.V.

Ver. 4. *According*—not 'through' (A.V.); l. 'according to the loftiness of his face,' or nose. When showing contempt, one is accustomed to turn up his nose. The punctuation here is altered, but no other changes made. The last clause is l. 'not inquire after nought will God;' the two negatives making the statement stronger (see Ges. Gr. § 149, 2; ex. Eccles. iii. 11). Doeg did not deny the existence of God, but only his retributive providence. Already proud of being the chief of the herdsmen of the king, he despised God, and comforted himself with the thought that no inquiry would ever be made into his conduct.

Ver. 5. *All his devices.*—Only the punctuation altered. The word for 'devices' never means 'thoughts.' Even Ges. gives it so only here.

Crooked—l. 'twisted,' not 'cruel,' 'violent,' nor 'prosperous.' The punctuation adopted here does away with all necessity of changing 'his way' into 'his ways,' as the Masorites propose. Doeg never takes the straightforward, honest course, but resorts to every stratagem and crooked way; caring only to succeed, not regarding the vileness of the means he employs.

Thy judgments—the just and righteous principles on which thy government of the world is conducted; and, consequently, the fearful judgments thou wilt execute on such wicked, lying wretches. He sees nothing, thinks of nothing, but the present success.

On high—as in 2 Kings xix. 22; Isa. xxii. 16, xxvi. 5.

Ver. 6. *His enemies all.*—Doeg, from his nation and character, behaved to have many enemies; but, conscious of the high place he held in the king's estimation, he puffed at them all, and flattered himself with the assurance of continued prosperity, and lasting escape from punishment.

Go on.—אשר is not the relative here, but the fut. of the verb, to 'go on,' to 'prosper,' as in Ps. viii. 2.

Ver. 7. *His mouth.*—To compass his ends, he sticks at nothing, but his tongue is his main dependence. He hopes to do more with his words than the king with his swords. Accordingly he fills his mouth

With oaths—i.e. solemn asseverations of his truthfulness, when he is speaking the greatest lies, to entrap his victims or ensure their condemnation.

With frauds—with every species of deception. Witness the fallacious account he gave of what he heard and saw at Nob, telling only what would serve to confirm the king's suspicions, and inflame the high priest to rash utterances, and entirely keeping back the fact that David had represented himself to Ahimelech as sent on the king's business.

With violence—or oppressiveness; loading his victims with heinous accusations, and browbeating them when making their defence. With a mouth so filled, and a frenzied monarch to listen to his accusations, there could not fail to be underneath his tongue

Woe and wickedness—unspeakable suffering on the part of his victims, and atrocious wickedness on the part of himself and royal accomplice. For remarks on this phrase, see Ps. v. 5.

Ver. 8. *In hamlets*.—We are told in the history that Doeg was 'detained before Jehovah' (1 Sam. xxi. 7), i. 'shut up;' probably sent out by Saul to see if the priests were consulting Jehovah for David's information, and either actually 'shut up' in secret, or pretending to be there on other business. If it be objected that David saw him,—for he says (1 Sam. xxii. 22), 'I knew that day *when* Doeg was there,' etc.,—it may be answered that the clause might be rendered, 'I knew that day *that* Doeg was there, *that* he would tell;' for the same word (ב) occurs in both clauses. David might know of Doeg's presence, though the priests did not. If so, this would have no small weight in forcing from him the remorseful acknowledgment he made to Abiathar with such emphasis on the first word, 'I have occasioned the death of all the persons of thy father's house.'

Concealed.—The verb is in Niph. It does not ever mean 'to watch,' but always to hide, or hide away, i.e. store up.

From—i. to, or 'with respect to.'

The hapless.—Consult D. and Ges. *Lex.* regarding the Heb. term.

Ver. 10. *And^b*.—The Masorites, not understanding the verse, have marked י as a mistake for ו.

By his strong exertions—i. 'by his strengths.' Doeg slew them all with his own hand, and they were 85 in number.

Are broken down.—The verbs are all sing., indicating that each one of the hapless victims perished. This is a common usage (see Ges. *Gr.* § 143, 4; exx. Prov. iii. 18, xxviii. 1). The first of the three verbs does not mean, as often rendered, 'to crouch down,' but always 'to be broken down.' Even if it did, the onward progress of the description would require the other meaning here; for he must have been crouching down before the victim was entrapped into his snare.

Ver. 11. *He lays to his heart the flattering unction*, that what is past is past, and will never be brought up against him; that perhaps it was never noticed; or that Ahimelech's conduct was no more approved in the court of heaven than it was in Saul's.

Ver. 13. *On what ground*.—This is at once a more exact rendering than 'wherefore,' for the term is not the same as in ver. 1, and better brings out the Psalmist's idea; for he means to say, 'What emboldens him to despise God?' rather than, 'For what reason does he despise God?' The omission of the

second 'on what ground' is according to David's usual practice (Ps. iv. 2). The A.V. has quite missed the meaning here.

Ver. 14. *Thou hast*.—Doeg has no ground for the thought he entertains regarding God's indifference to this matter. He is quite deceived, for thou hast seen 'suffering' (Ps. v. 8) and 'provocation' (Ps. vi. 7).

Fatherless.—Some orphans might escape the massacre, like Abiathar; even if not, the word is sing., and may refer to him alone, as doubtless it does to him principally.

Ver. 15. *Inquire thou*.—H., following the LXX., translates:

Thou for the wicked shalt inquire,
But him thou shalt not find;

which he considers to be God's response to the prayer of the preceding clause; as if God had replied, 'I have heard thy prayer, and thou mayest inquire for the wicked man, but thou shalt not find him. To bring out this sense, nothing is required but to disjoin ו from רשע, and prefix it to בל. But though this would fit in well with what follows, is it not too abrupt a turn? Still worse, it changes the reference of the word 'inquire' from God, to whom it has been so emphatically applied in vers. 4 and 13, and transfers it to David, or to people in general.

Ver. 16. *The heathen*—referring to Doeg the *Edomite*, and such other heathen, dwelling in the land.

Ver. 18. *Affright*.—This seems the exactest rendering of the Heb. word. In Isa. ii. 19, 21, it is translated 'terribly to shake.' To affright them from the earth, is to sweep them away in utmost affright, and is consequently a most fitting description of the proceedings at Nob. H., D., and G. are quite at fault in their interpretation of this verse.

PSALM XI.

FROM the strain of this Psalm, we gather that it was penned at a time when David's faith was peculiarly lively, but his safety peculiarly imperilled, by preparations secretly in progress against him: a time when some great public catastrophe had newly taken place, and the very pillars of society been laid low; and when God had nevertheless remained entirely silent. No passage in David's life suits so well with these particulars as the time of his departure from Keilah. His faith was very lively then, and well might be; for God had given him signal proofs of his favour in the event that had brought him to Keilah, and in the information that induced him to quit it (1 Sam. xxiii. 1-12). But to hearts less trustful than his own, his situation seemed perilous in the extreme: for it was well known that Saul was secretly practising mischief against him (ver. 9); and it seemed vain to cherish hope of divine interference, when the very priests had been allowed shortly before to be cruelly put to death, without the slightest movement on Jehovah's part to prevent the deed, or the slightest indication since its commission of his intention to avenge it.

Argument:—(1) David sees nothing to fill him with apprehension, (a) in what is said about his enemies' movements, for he trusts in God, vers. 1, 2; and nothing to fill him with apprehension, (b) in what is alleged about the indifference of God, ver. 3: for (2) God is not so indifferent as he seems to be, but (a) is really noticing

all, ver. 4, and (*b*) merely testing his people, ver. 5, 1st cl. ; (*c*) he thoroughly hates the man of cruelty, ver. 5, 2d cl. ; and (3) God will condignly punish the wicked, ver. 6, and show his approval of the righteous, ver. 7.

By the Chief Musician, by David.

- | | | | |
|---|--|---|---|
| 1 | Upon Jehovah I depend : ⁱ
How to my soul say ye,
' Birds, to your mountain flee ;
For, ^r lo ! their bow the wicked bend,
Their arrow on the string they fit,
The upright ^o in the dark to hit.
For ^s laid the columns are in ruin : ⁱ
What is Jehovah, ^p the Just One, doing ?' | 1 | ⁱ in Jehovah I
take refuge. |
| | | 2 | ^r first reason. |
| | | | ^o in heart. |
| | | 3 | ^s second
reason. |
| | | | ⁱ are pulled
down. |
| 2 | Jehovah's in his holy fane ; ⁱ
In heaven is his throne :
His eyes do look upon,
His eyelids prove, the sons of men.
Jehovah doth the just man prove ; ^s
But him that's wicked, ^r and doth love
'Oppressiveness and ^a violence,
His soul hates 'with a hate intense. ^a | 4 | ⁱ temple. |
| | | 5 | ^r Doeg and
Saul. |
| 3 | Snares on the wicked rain shall he :
' To them, ^a brimstone ^t and fire,
And blast of tempest dire,
' Shall ^a of their cup the portion 'be. ^a
For 'truly ^a just Jehovah is,
He justice ^r loves, 'and righteousness. ^a
' Assuredly ^a the upright one
His countenance ^s shall look upon. ^s | 6 | |
| | | 7 | ^r just things. |

Ver. 1. *How say ye*.—The persons referred to were doubtless friends of David, concerned for his safety, most probably the very persons whose information led him to consult God, and to preface his application with the statement, 'thy servant hath certainly heard' (1 Sam. xxiii. 10).

Birds—not as given in A.V. and almost universally, 'flee [as] a bird ;' for this is no abbreviated comparison, though the word 'birds' be in the singular in the original. It is here used in the collective sense, as in Gen. xv. 10, and therefore entitled to be joined to a plural verb (Ges. *Gr.* § 143, 1).

Ver. 3. *For*—not 'if,' as in A.V. This second 'for' is a second reason for the advice. The writers of the O.T., when they wish to give a number of reasons for an advice or for a statement, or a number of proofs for an argument, do not, like us, say, 'Flee, for . . . besides . . . and moreover : ' or, 'It is so, for . . . further . . . and finally : ' or, as we at other times say, 'It is so, for (1) . . . (2) . . . (3) . . . ' They stick to the causal word introducing the first reason, and repeat it as often as there are reasons specified. Thus, in next Psalm, ver. 1,

'Help, *for* the godly man ceaseth . . . [help], *for* the faithful . . . ' We would say, 'Help, *for* the godly man ceaseth ; the faithful *also* . . . ' The writers of the N.T. adhere to the same form, though it scarcely obtains among classical writers of Greek any more than among ourselves. Thus, Luke ix. 24-26, 'Follow me, *for* (1) whosoever will save . . . *for* (2) what is a man advantaged . . . *for* (3) whosoever shall be ashamed . . . ;' Rev. xv. 4, 'Glorify thy name, *for* (1) thou . . . *for* (2) all nations . . . *for* (3) thy judgments . . . ' Attention to this principle would explain many a perplexing '*for*' in Paul's epistles and different parts of Scripture ; *e.g.* Matt. vii. 13, 14, 'Enter in at the strait gate, *for* (1) wide is the gate that . . . *for* (2) strait is the gate that . . . ' The same conjunction (*ὅτι*) is in the A.V. translated '*for*' in the one clause and '*because*' in the other ; and strange are some of the explanations given of its meaning the second time of its occurrence. In like manner, *ב* is differently rendered in the 2d clause of 1 Sam. xx. 34, to the perversion of the sense : 'Jonathan arose in anger, *for* (1) he was grieved for David, *for* (2) his father had done him shame.' The same form obtains in the case of other conjunctions, and the overlooking of this fact renders many a simple passage exceedingly perplexing : thus, Gal. ii. 1, 2, 4, 6, 'I went up to Jerusalem ; not, however, to be more fully instructed myself ; (*ὅτι*) *but* (1) I went up by revelation, *i.e.* at divine instigation . . . (*ὅτι*) *but* (2) [I went up] on account of the false brethren . . . (*ὅτι*) *but* (3) from the men of note there I learned nothing I did not know before.' See the same thing exemplified in *αλλα λεγω* (Rom. x. 18, 19).

The columns.—So Ges. and D. H., following the ancient interpreters, renders it '*foundations*,' as in A.V. ; but the other meanings suits better with the accompanying verb, which properly means to pull down, to throw down (1 Kings xix. 10, Jer. i. 10), and arises more naturally out of the meaning of the verb from which it is derived, and which signifies to place, to set. The word occurs in Isa. xix. 10, 'the columns thereof are broken down,' *i.e.* the very pillars of the state (mistranslated in the A.V. '*the purposes*'). It is quite common to speak of the influential members of a community as its columns or its pillars (Gal. ii. 9), and in Israel the priests were eminently the pillars of the nation ; yet at Nob, the high priest and upwards of fourscore of his brethren had been laid low. And in their fall the friends of David saw strong ground for urging him to trust to his own precautions for safety, and not to deceive himself with hopes of divine protection. If ever there was a case in which Jehovah might have been expected to interpose, it was that one ; and yet neither by word nor act did he anything whatever to save them. To rely on his interposition, therefore, seemed to them the extreme of folly. They counselled quite a different course. If they thought of God at all, it was only to wonder what explanation could be given, what justification, of his stillness on that occasion ; and to ask

What is Jehovah, the Just One, doing?—To obtain this rendering, we have only to annex to the third verse the word '*Jehovah*' standing at the beginning of the fourth verse, and standing so superfluously there. The structure of the clause is indeed somewhat peculiar : but this, for the sake of greater emphasis, and perhaps to show the better that the word '*Jehovah*' and '*Just*' are in apposition, and not connected together as substantive and adjective. A precisely similar structure we have in Ps. xviii. 3. No name could be so appropriate here as '*the Just One* ;' for it was the justice, the righteousness of God on which

David built his hopes of divine protection, and which seemed to make it impossible that God should allow his priests to perish for a crime they never committed.

Ver. 4. *Jehovah is.*—By the proposed change of punctuation, not only is a better sense brought out in the preceding clause, but a closer connection is established between the two stanzas, this second one becoming the answer to the question that closes the first; and, at the same time, all the irregularity of structure in the fourth verse is remedied. According to the received pointing, that verse should read *l.*, 'Jehovah is in his holy place; Jehovah! in heaven is his throne.' Now there are, no doubt, cases where the chief word of a sentence stands detached, like the second 'Jehovah' here (Ew. *Gr.* § 309 (*b*)). This, however, is only when it is specially emphatic; but there is no special emphasis here; and if there were, it would be on the preceding 'Jehovah' rather than on this one, and the sentence would run, 'Jehovah! in his holy place is he; Jehovah! in heaven is his throne;' and the idea conveyed would be, 'Yes, *in heaven* is his throne,'—in heaven, not on earth, as you suppose. But no such supposition was entertained by them. What they wondered at was, that Jehovah could be still when such an atrocity was taking place. David therefore assures them that, though standing aloof in his holy place, Jehovah was observing all; and that his silence was merely intended to 'prove the just man,' to test him, to put him thoroughly to the proof, that it might be seen whether he would hold fast his integrity and trust in God, however regardless God might seem to be; and at the same time to prove the wicked man, and let it be seen what his true character was, and to what lengths in wickedness he would go. It was not in the least degree owing to sympathy with wickedness or remissness in punishing it: for 'the wicked man, and him that loveth violence, his soul hates;' and they shall be duly punished, as the succeeding stanza declares.

Ver. 6. *Snares.*—By their earlier triumphs and escapes they become *ensnared* and allured on, till, by the prospect of a more splendid success, they are drawn, like Pharaoh, into the grand trap provided for them, and effectually destroyed. Every image of terror is here employed to depict their overthrow. It is as when God overthrew Sodom and Gomorrah.

Ver. 7. *For just.*—Along with almost every other interpreter, I regard צַדִּיק as the predicate here, 'Jehovah is just;' not as an epithet prefixed to his name, as the translators of the A.V. have considered it, whose rendering is, 'the Just Jehovah, the Righteous Jehovah;' and for this reason—it is very doubtful if the name Jehovah admit of any epithet whatever being joined with it. It certainly admits of no pronoun. We never find such an expression as 'my Jehovah,' 'our Jehovah,' 'his Jehovah,' however common 'my God,' 'our God,' 'his God,' may be. And it is very questionable if it ever admit of a qualifying adjective. It is true, indeed, we find in the A.V. a few passages contradictory of this assertion; but in every one of them exception may be taken to the rendering: thus, Isa. xxxiii. 19, instead of 'the glorious Jehovah,' it were preferable to read, 'But there Jehovah will be glorious;' in Zeph. iii. 5, instead of 'the Just Jehovah,' to read, 'Jehovah is just (or righteous) in the midst of her'—unlike those princes, unlike those prophets of hers, mentioned in the former verses; in Deut. vi. 4, instead of 'Jehovah our God is one Jehovah,' to read, 'Jehovah is our God, Jehovah is one' (see Campbell's note on this quotation in Mark xii. 29); so in

Zech. xiv. 9, instead of, 'There shall be one Jehovah, and his name One,' to read, 'Jehovah shall be one, and his name One;' and in Ps. lxxxix. 8, instead of 'a Strong Jehovah,' to read, 'the Strong One, JAH.'

Ver. 7. *The upright*.—This clause is ambiguous in the original; and I have retained the ambiguity in the version I have given. Some translate, 'the upright shall behold his countenance' (Ges., D., W., Ew.); others, 'his countenance shall behold the upright' (A.V., H.). The clause presents also rareness, if not irregularity, both of form and of construction: פנימו stands for פניו, a licence but rarely exemplified (Job xx. 23, xxii. 2, xxvii. 23: see Ges. note on it in his *Gr.* § 100, 2); and ישר is in the sing., and yet may be the nom. to the pl. verb (cf. Isa. xvi. 4, and see Ew. *Gr.* § 319 (a)). One is almost tempted to wonder if מ be not displaced, and if, without addition or omission, the letters did not originally stand thus: ישרים חזו פניו.

PSALM XII.

By the Chief Musician, along with the eighth,^r a Psalm by David.

Possibly at the death
of Samuel.
^r see title of sixth.

- | | | | |
|---|---|---|---|
| 1 | Save, O Jehovah, for the man
Of piety ^r is ceasing;
For from among the sons of men
The faithful ^r are decreasing. ⁱ | 1 | ^r 7. the saint. |
| 2 | They falsehood 'universally' ^a
Speak, each one to his brother:
With flattering lip and double heart
They speak to one another. | 2 | ^r so Ges. and
D. and A.V.
ⁱ coming to an
end. |
| 3 | O let Jehovah 'clean' ^a cut off
The lips all, that do flatter;
The tongue, that big ^e things 'boastfully'
'Accustomed is to ^a utter: | 3 | |
| 4 | Those, who do say, We with our tongue
Will carry all before us; ⁱ
Our lips are with ourselves, ^e 'and who, ^a
Who hath dominion ⁱ o'er us? | 4 | ⁱ prevail.

ⁱ who is lord. |
| 5 | For the oppression of the poor, ⁱ
And for the needy's crying,
Now, saith Jehovah, will I rise;
I'll safe set him that's sighing. ⁱ | 5 | ⁱ poor ones. |
| 6 | Jehovah's words are words most pure, ^r
As silver tried, 'and shining,' ^a
Which hath in earthen ^r crucible
Passed through a seventh refining. ⁱ | 6 | ⁱ 7. set in safety
him that is
sighing for it.
^r i.e. this pro-
mise of his is
sure to be ful-
filled.
^r so D.
ⁱ purified seven
times. |

7 Them,^m O Jehovah, thou wilt keep :
 Us^e 'graciously^a deliver
 Thou from this generation wilt,
 'O mighty God,^a for ever !

8 Although^m the wicked walk about,
 On every side 'us bounding,^a
 Like to the rise of swollen streams,^r
 The sons of men surrounding.ⁱ

7 ^m i.e. the promises or words; the same expression, 1 Kings viii. 24, 25.
^e us, not them.
 8 The Hebrew word can mean only *us* or *him*, not *them*.
^m *l.* should the wicked.
^r so W.; of a tempest (Ges.).
ⁱ upon the sons.

PSALM XIII.

By the Chief Musician, a Psalm by David.

Possibly written on escaping from Naioth (1 Sam. xx. 1).

1 How long wilt thou forget me, LORD ? 1
 'Shall it^a for ever^r be ?
 How long, 'Jehovah,^a wilt thou hide
 Thy countenance from me ?

^r see Ps. lxxiv. 10, lxxix. 5, lxxxix. 46.

2 How long form counsels^e in my soul,
 Grieved^r in my heart, shall I,
 Daily ? How long raised over me
 Shall be mine enemy ?

2 ^e different from the expression in Ps. ii. 2.
^r *l.* grief.

3 Jehovah, mine own God, look down,
 Reply to me 'forthwith ;^a
 Enlighten thou mine eyes,^r 'I pray,^a
 Lest I do sleep to death ;^{rr}

3 ^r i.e. show me what course to take.
^{rr} alluding to Saul's words, 1 Sam. xix. 15.

4 'And^a lest mine enemy do say,
 I've over him prevailed ;
 And 'lest^a mine adversaries 'all^a
 Be glad^r that I have failed.

4 ^r *l.* exult.

5 But in thy grace I trust ; my heart
 In thy salvation's glad.^s
 I'll to Jehovah sing ; for he
 Has mercy on me had.

5

Ver. 1. Some would render this verse thus :

How long, Jehovah, wilt thou me
 For evermore forget ?
 How long from me, 'my God,^a wilt thou
 Thy countenance hide 'yet ?^a

PSALM XIV.

THIS Psalm and the 53d, with the exception of one verse in each, are all but identical. The one was written before, and the other after, the fatal day of Gilboa; and this accounts for the diversity of thought in that particular verse. The slight variations I have reproduced, and rendered visible to the English reader, by means of italics. For the notes, see 53d.

By the Chief Musician, by David.

- | | | | |
|---|--|---|--|
| 1 | The fool hath said within his heart,
There's no God: as to <i>deed</i> ,
Depraved they are, detestable;
None to do ⁱ good 'takes heed. ^a | 1 | ⁱ <i>I</i> . none doeth. |
| 2 | From heav'n upon the sons of men
<i>Jehovah</i> looked abroad,
To see if any one had sense,
'And ^a did search after God. | 2 | |
| 3 | Corrupt together they're become, ^t
<i>The whole aside</i> have gone; ^t
There's none of them that doeth good,
There is not even one. | 3 | |
| 4 | Do they not know, <i>all</i> practisers
Of evil, who the folk
Devour, shall be devoured in fight?
<i>The LORD</i> they ne'er invoke. | 4 | |
| 5 | A fear there ^r fear'd they; <i>for God</i>
<i>Is with the righteous class.</i> ⁱ
<i>Ye shamed the poor's counsel, because</i>
<i>The LORD his refuge was.</i> | 5 | ^r referring to
Saul's terror
before Gilboa. |
| | | 6 | ⁱ generation. |
| 6 | O, would that out of Zion 'hill ^a —
'The hill that succour's from ^a —
Deliverance to Israel
'There 'speedily ^a would come! | 7 | |
| 7 | When to his folk's captivity
<i>Jehovah</i> turns again,
For joy shall Jacob then exult,
Be glad shall Isr'el 'then. ^a | | |

Ver. 5. Saul clearly saw that God was siding with 'the righteous generation,' *i.e.* with David and his adherents, whom he hated even more than he hated

the Philistines; and he now perceived that God's presence or absence was not the matter of little consequence he once took it to be. He stood appalled and unmanned, and saw his doom was come; when God was fairly departed from him, and would answer him no more, neither by prophets nor by dreams (1 Sam. xxviii. 15). Yet he had formerly

Ver. 6. *Shamed*—ridiculed, made light of,

The poor man's counsel—i.e. David's plans for escape.

Because the Lord his refuge was—i.e. his only dependence; thinking, if that is all his dependence, he shall not escape me long: for 'if he be in the land, I will search him out throughout all the thousands of Judah.' Even some of David's friends were of the same opinion, and implored him to seek his safety in something that was less likely to fail him (Ps. xi. 1).

PSALM XV.

✓ A Psalm, by David.

- | | | |
|--|---|--|
| 1 Who in thy tabernacle,
Jehovah, shall reside? ⁱ
Who in thy holy mountain ^r
Is he that shall abide? | 1 | ⁱ <i>l.</i> sojourn.
^r mountain of
thy holiness. |
| 2 He uprightly who walketh,
And acts a righteous part, ⁱ
'And faithfully ^a who speaketh
The truth within his heart. ^g | 2 | ⁱ <i>l.</i> works right-
eousness.
^a either to him-
self, or . . . the
truth that is in
him—the <i>very</i>
truth. |
| 3 Upon his tongue's no slander,
He does his friend no hurt;
Nor up against his neighbour
Lifts ^e he a bad report. ⁱ | 3 | ^e i.e. neither
originates
nor takes in
a bad report.
ⁱ <i>l.</i> a reproach. |
| 4 Scorned in his sight's ^r the vile man;
°GOD's fearers honours he;
'If ^a to do hurt ^e he sweareth,
°He bitter ⁿ will not be. | 4 | ^r <i>l.</i> eyes.
° but.

° yet. |
| 5 Nor give his gold on us'ry,
Nor 'gainst the guiltless take
A bribe doth he; thus acting ^r
Nought shall him ever shake. ⁱ | 5 | ^r doing these
things.
ⁱ he shall never
be shaken. |

Ver. 4. *To do hurt*.—לָהָרַע, wherever else it occurs, is never the dat. of the noun signifying 'evil,' nor of the adj. (as Ges. takes it to be here, translating 'sweareth to the evil man'), but is always the inf. of the verb to do evil, to do hurt, to injure, as in Lev. v. 4, to which H., D., and W. maintain there is a reference here. We may therefore be very sure it is the inf. in this Psalm too.

But if so, how is it to be understood? There is manifestly an ellipsis. How is that ellipsis to be filled up? Most interpreters do it thus: 'he sweareth to do hurt' [to himself], which they take to be equivalent to, 'he sweareth to his own hurt.' Now, suppose we were to grant this, and also that such an oath were not an act of sin, requiring a trespass-offering, as Lev. v. 4 would seem to imply, is the mere fact that a man keeps his oath, when it involves an injury to himself, a proof of any great goodness? Why, many a very bad man would do as much. Many a most ungodly man, if he has passed his word, not to say his oath, and made a foolish bargain, a rash engagement, will stand to it, although greatly to his hurt. Some other explanation must surely be got; and is not the following a more reasonable one? The expression 'he sweareth to do hurt' more naturally suggests the idea, 'he sweareth to do hurt' [to another]; and the succeeding verb ימר (*c'thib*) may come from the root כמר, 'to be bitter,' as in Isa. xxiv. 9, equally well as from the root מור, 'to change;' and the clause be translated, 'Yet he will not be bitter.' The sense of the whole will then be: 'he sweareth to inflict an injury on one that has provoked his wrath, yet he is not bitter; but is easily appeased, merciful, forgiving, like David himself under Abigail's entreaties. And this is a distinguishing proof of a good man, and occupies a large space in James' description of the wisdom that is from above (Jas. iii. 17); it is a distinguishing property of God himself (Ex. xxxiv. 6, 7; Ps. lxxviii. 38; Joel ii. 13; Jonah iv. 2; Mic. vii. 18).

If the common view be preferred, the lines will run:

He honours those that fear
 GOD; to his hurt he sweareth,
 And yet he changeth ne'er.

PSALM XVI.

THIS Psalm is entirely Messianic, and is quoted as such, Acts ii. 27, xiii. 35. The word Michtam, occurring in the inscription of it and of a few others (lvi.-lx.), has received a variety of interpretations. Some render it 'A golden one;' others, 'A secret;' and others consider it as equivalent to 'Michtab,' the heading of Hezekiah's composition (Isa. xxxviii. 9) regarding his sickness and recovery, and translate it 'the writing' or 'inscription.' The first rendering seems to me the simplest, and to accord well with the contents of the six Psalms bearing this heading.

A golden one, by David.

- | | | | |
|---|---|---|---------------|
| 1 | God guard me, for to thee I've fled;° | 1 | ° for refuge. |
| | Unto Jehovah I have said, | 2 | |
| | 'Thou art my Lord; not against ⁿ thee | | |
| | Is my good 'in the least degree: ^a ' | | |
| | Unto the holy ones ^e that tread ⁱ | 3 | ' are in. |
| | The earth, and th' excellently bright, | | |
| | 'In them is all my 'heart's ^a delight.' | | |
| 2 | Increased shall be their sorrows, who | 4 | |
| | 'At all ^a betroth ^m another do: | | |

- Their blood drink-offerings I'll not make,
 Nor on my lips their names will take.
 The portion of my cup^t art thou,^p 5
 Jehovah, 'yea,^a and of my share;^t
 My lot^e thy Thummim^m 'also^a are.
- 3 The lines to me have 'in thy grace^a 6
 Fallen in midst of pleasantness,ⁱ
 Even the fair inheritance
 To Eliⁿ appertainingⁱ 'once.^a ⁱ *l.* in pleasant-
nesses.
 I will 'the Lord^a Jehovah bless, 7
 Who^m doth me counsel 'and conduct;^a
 My reins, by night ev'n,^s me instruct.
- 4 'The Lord^a Jehovah up have I 8
 Before me set continually:
 Because my right hand he's beside,
 I 'consequently^a shall not slide:
 Because of this my heart doth joy, 9
 And glad my glory is 'as well,^a
 Even^s my flesh shall safely dwell.^e ^e *s.* Jer. xxiii.
6, Deut. xxxiii.
12, 28, and
often.
^r *i.e.* the unseen
world.
^e different from
the word in
ver. 3.
- 5 Because my soul to^e Hades^r thou 10
 Wilt not abandon, nor allow
 Thy saint^e corruption e'er to see;
 The path of life thou wilt make me 11
 To know;^e a satisfaction,^e 'too,^a
 Of joys thy countenance before;
 Pleasures at thy right hand ev'rmore.

Ver. 1. *To thee*—*l.* 'for in thee I have taken refuge.'

Ver. 2. *Unto*.—Messiah tells what he had said to Jehovah.

I have.—The final *v* is here omitted in *אמרת*, as sometimes happens, *e.g.* Ps. cxl. 12; Job xlii. 2; 1 Kings viii. 48; Ezek. xvi. 59 (see Ges. *Gr.* § 44, 2). This solution, adopted by D., saves the clumsy supplement proposed by others, who render, [O my soul], *thou* hast said.

Against thee—as in Ps. xxi. 11; Deut. xv. 9, xxiii. 4, xxviii. 7, 49; Judg. ix. 31; 2 Kings xix. 22; Isa. x. 24; Amos vii. 10, etc. 'Against' is one of the commonest meanings of *על* (Ps. ii. 2, iii. 6, xxvii. 3; Ex. xvi. 8; 2 Sam. xvi. 8; Isa. xiii. 17), and brings out an unspeakably better sense than any of the numerous renderings suggested by expositors of this Psalm. The good of the Messiah is not adverse to the glory of God. The more the Son is honoured, the more the Father is glorified. Hence Messiah prays: 'Guard me, preserve me;' for I occupy not an antagonistic position to thee, and have no sympathy with them that forsake thee, and join themselves to idols; I am thy servant, and seek thy glory.

Ver. 3. *Unto the holy*.—Messiah tells next what he had said to the pious ones

of earth. The same preposition is employed in this clause as in the former; and the verb 'I have said' is understood; so that the meaning stands thus: 'I have said unto Jehovah . . . [I have said] unto the holy ones . . .' D. quite perceived this to be the true view, but needlessly disjoins ׀ from אֱדִירִי, to prefix it to קְדוּשִׁים, and הַמָּה from the words preceding it, to join it to the word that follows it.

That are in.—אֲשֶׁר בְּאֶרֶץ הַמָּה, as in Kings ix. 20. Ges. remarks in his *Lex.*, *sub.* הַמָּה, that 'it not unfrequently takes in a manner the place of the verb substantive' (Gen. xxv. 16; Song vi. 8).

In them.—To like effect we read in Prov. viii. 31, regarding Messiah's feelings towards the good, 'My delights were with the sons of men.'

Ver. 4. *Betroth.*—So D., W., and others, as in Ex. xxii. 15. The A.V. adopts the other signification of the verb, and translates, 'hasten after another do.'

Ver. 5. *Thy Thummim.*—The Hebrew word is, in the A.V. and by interpreters generally, rendered 'thou upholdest;' but, by the admission of all who translate it so, it is a form of the verb 'to uphold,' so unusual as to be all but unexampled. H. strongly maintains that it cannot possibly come from that verb, and has recourse for an explanation of it to an Arabic word never found in Hebrew. But why be in any difficulty with the word? It is letter for letter the same as the word translated 'thy Thummim' in Deut. xxxiii. 8, with the sole exception that ׀ is here written in full, while in Deuteronomy it is expressed by Qibbuts; but this is frequently the case, and, as Ges. remarks, more especially in the later writers. Thus, in the case of the kindred word 'cherubim,' the Pentateuch always gives it כְּרֻבִים, written short; but in the later books we find

it sometimes written with ׀, and sometimes with כְּ: thus in Ps. lxxx. 1 with Qibbuts, in Ps. xcix. 1 with ׀. The same thing we find in 1 Sam. iv. 4, 2 Sam. vi. 2. So in 1 Kings vi. 23, 25, 28, the forms interchange; as they do also in Ezek. x. 5, 16, 19. For further exx. see Ew. *Gr.* § 28, 2 (c). I therefore translate with Hy., 'thy Thummim are my lot.' This brings out a far better sense, and one that agrees well with what precedes, where he had said that, as in the case of Levi, so in his own, 'Jehovah was the portion of the *share* that fell to him, and of the *cup* of his daily supplies: for he now adds that Levi's distinguishing badge was also his—the Urim and the Thummim; in other words, the priesthood, not only with its *sacrifices*, but with its Thummim or *disclosures of truth* too: for in Deuteronomy we find these two conjoined in the account of Levi's blessing (Deut. xxiii. 10). In confirmation of the rendering here adopted, it may be added that in Deut. xxxiii. 8 the Thummim are said to be with 'thy Holy One,' or 'Saint,' the very name which Messiah takes to himself in this Psalm (ver. 10).

Ver. 6.—Messiah is perfectly satisfied with the lot that has fallen to him,

Even the fair inheritance of Eli.—I feel persuaded this is the true rendering. The word translated 'inheritance' is in the 'construct form,'—a form it nowhere else has, except when in the 'construct state,' as Ges. admits in his *Lex. sub voce*,—a form that is 'very rare' when the final termination is accented (see Ges. *Gr.* § 79 (d)). Suppose it then to be in the 'construct state,' and we have in עֲלֵי the corresponding genitive; and this is the very name of the old priest. The adjective 'fair' is not indeed in the construct form, but there was

no need it should be (see *Ges. Gr.* § 113, (1)). Further, when God threatened Eli, he made this striking announcement: 'And I will raise up a faithful priest, that shall do according to that which is in my heart and in my mind; and I will build him a sure house; and he shall walk before mine Anointed for ever;' or, as the last clause may equally well be translated, 'and he shall walk before me, mine Anointed for ever'—*i.* 'before me, my Messiah, all the days.' What more natural than that there should be a reference to such a remarkable prediction, just as we find there is in other places to that similar prediction by Moses, 'I will raise them up a prophet from among their brethren, like unto thee?' (*Deut.* xviii. 18). It were even strange if there were not; unless it be said that this announcement to Eli does not refer to Christ at all, but only to Zadok, who was put in the room of Abiathar, and whose substitution is said to have been a fulfilment of the announcement (*1 Kings* ii. 27),—an opinion which may seem to derive additional strength from what is said in the closing verse of this terrible threatening (*ver.* 36): 'And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread.' But while there was an earlier and subordinate fulfilment in Zadok, might there not be a final and a full in Christ? In the case of the similar announcement to David regarding the Son who was to build the house to God, there is expressly said to have been a fulfilment in Solomon (*1 Kings* viii. 20); and there is in *it*, too, a statement, 'If he commit iniquity,' etc., which would seem to confine it exclusively to Solomon; and yet we know from *Heb.* i. 5 that it mainly refers to Christ. If the rendering of the *A.V.* be preferred, these lines must stand thus:

Yea, appertain to me there does
A heritage 'most' beauteous.

Ver. 10. *Thy saint*—the name employed in *Deut.* xxxiii. 8, the name which David takes to himself (*Ps.* iv. 3, lxxxix. 19). There can be no reasonable doubt that this is the correct reading, and not 'saints;' when we find the Masorites marking it so, and Paul quoting it so (*Acts* xiii. 35), and declaring the statement to be true only of Christ, and not of David (*ver.* 36), or the saints generally.

Ver. 11. *A satisfaction*.—The corresponding *Heb.* word is the noun derived from the verb almost invariably translated 'to satisfy,' and denotes not merely fulness or abundance, for which there are other words, but a fulness that satisfies. Messiah is to have his full satisfaction of joys—as much gladness as his heart could wish. The verb 'thou wilt make me know' applies to the clauses that follow it, as much as to the one in which it stands; so that we must not, with the *A.V.* and others, supply the substantive verb in the last two clauses, and read, 'there is a satisfying fulness of joys . . . there are pleasures . . .'

PSALM XVII.

THIS Psalm is utterly unintelligible without a knowledge of the occasion on which it was composed. Our translators, H. and most others, seem to have troubled themselves little with this preliminary inquiry. W. says rightly, that it was written after David had spared Saul in the cave (*1 Sam.* xxiv.). It is entitled

'A Prayer,' a title borne by four other Psalms (lxxxvi. xc. cii. cxlii.), and by Habakkuk's song (Hab. iii. 1); and on examination, it is found to be the prayer he addressed to God on that memorable occasion, after calmly reviewing his own character and doings, and the character and doings of Saul and the Ziplites.

A Prayer, by David.

- | | | | |
|---|--|---|--|
| 1 | Jehovah, hear thou righteousness ;
Attend unto my shout ; ^e
Give ear unto my prayer, from lips
Deceitfulness without. | 1 | |
| 2 | Forth let my judgment 'speedily' ^a
Come from before thy face ;
O let thine eyes, 'thou Holy One,' ^a
Behold 'mine' ^a uprightness. | 2 | |
| 3 | Thou hast my heart tried ; hast a night ^r
Appointed ; ^e me assayed : ^e
Thou of my criminality ⁿ
Hast not discovery made. | 3 | ^r in the cave. |
| 4 | My mouth it ^r passed not, ⁿ for the acts ^{rr}
Of men upon the word
Of <i>thy</i> lips ; the assaulter's ^r bands ⁿ
I guarded 'from the sword.' ^a | 4 | ^r i.e. my criminality.
^{rr} i.e. actings.
^r Saul's. |
| 5 | By <i>thy</i> paths fast my footsteps held,
'O LORD, and did not slide ;' ^a
My footing also tottered not, ^r
'Nor would be turned aside.' ^a | 5 | ^r I would not give way to the temptation to kill my persecutor. |
| 6 | On thee I call ; for thou, O God,
To me wilt answer send :
Do thou incline thine ear to me,
Unto my speech attend. ⁱ | 6 | ⁱ hear. |
| 7 | O signalize ^e thy kindnesses, ^e
Thou, that by thy right hand
Dost the confiding save, from those
That up against them stand. | 7 | |
| 8 | O, as the apple of the eye
Guard me, 'I do entreat ;' ^a
Under the shadow of thy skirts, ^r
O do thou me secrete, | 8 | ^r or wings. |

- 9 From presence of the wicked men,^r 9 ^r the Ziphites.
 Who do me 'sorely^a waste;
 My foes, against my life,ⁱ who me ⁱ soul.
 Do round about invest.
- 10 They in their fat enveloped are; 10
 They with their mouth speak proud;ⁱ ⁱ in pride.
 Beset our steps now; set their eyes 11
 To spread on earth ourⁿ blood.^p
- 11 Like as a lion panteth he^r 12 ^r Saul.
 'With eagerness^a to tear;
 Or as a lion young doth lie,
 Couching within his lair.
- 12 Arise, Jehovah! meet his face; 13
 O bring him to his knees:^e
 'With^a *thy* sword from the wicked man
 Do thou my life release;
- 13 With^a *thy* hand, LORD, from mortals 'too;^a 14
 Mortals of worldly cast:^r ^r of the world.
 Their lot's in life; and with thy stores
 Their belly filled thou hast.
- 14 'Up to the wishes of their heart,^a
 They're satisfied with sons;
 And they aside their residue
 Lay for their little ones.
- 15 I shall in righteousness behold 15
 Thy face, 'O thou Most High;^a
 Awaking, thy similitude,ⁿ ⁿ i.e. thy very likeness, or in thy very likeness.
 Be satisfied shall I.

Ver. 1. *Righteousness* is the true rendering; not, 'O righteous Jehovah,' nor 'O hear the righteous man.'

Ver. 2. David here refers the case to God's decision, as he did while speaking to Saul (1 Sam. xxiv. 15); and prays that God would behold how upright a part he had all along acted.

Ver. 3. *Appointed*.—The Heb. word often means to 'visit,' as in A.V.; but can never, by the mere addition of the word 'night,' mean 'visited *me* *by* night.' It is often translated 'set,' or 'appointed,' as in Num. iv. 27, xxvii. 16 (see the note on Ps. viii. 4); and if it be so translated here, no supplement is required. Now God told David he meant to put Saul into his hand, that he might do to him as he pleased. Hence David's men say to him (1 Sam. xxiv. 4), 'Behold

the *day* of which Jehovah said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee.' No objection can arise from the use of the term *day*, for it evidently means 'occasion,' 'period;' and in every probability it was *night* when his men recalled to his mind these words of Jehovah; for Saul went into the cave 'to cover his feet,' i.e. to rest, to sleep (cf. Judg. iii. 24; Ruth iii. 4). It certainly was 'night' when David spared him the second time; yet David says, 'Jehovah delivered thee into my hand *to-day*' (1 Sam. xxvi. 23); 'and, behold, as thy life was much set by *this day*' (ver. 24).

My criminality.—The Heb. word has been translated 'my counsels,' and 'I am purposed;' but it occurs in Ps. xxvi. 10, and often, for 'wickedness,' as in Lev. xviii. 17, especially for wickedness of a heinous kind. And this is its meaning here—'my wickedness, my villany, my criminality;' and a very fitting word it is to describe the villany, or high treason, with which David was charged by Saul and his courtiers. [Since writing the above, I find it is so rendered by the LXX., who give the clause thus: οὐχ ἐπέβη ἐν ἐμοὶ ἀδικία.]

Ver. 4. *It passed.*—The A.V. and most others translate the Heb. verb by 'transgress,' but it here bears its common meaning to 'pass.' Had David not liked to kill Saul with his own hand, his men were eager to do it, if David would only have spoken the word of permission (1 Sam. xxiv. 7; so again, 1 Sam. xxvi. 8).

Upon the word of THY lips.—This clause can be understood only by looking to 1 Sam. xxiv. 10, where it is said by David to Saul, 'Behold, this day thine eyes have seen how that the LORD delivered thee to-day into mine hand in the cave, and some bade me kill thee.' Our translators have destroyed the sense by their supplement 'some.' David's words are: 'The LORD delivered thee to-day into mine hand in the cave, and bade me kill thee'—i. 'and said to kill thee.' God was testing David, and said, 'Here is Saul; do thy pleasure on him: he is at thy disposal; kill him, if you please.' His men were for acting on that word, as fully authorizing, if not commanding, them to kill the king; but David understood it better, and would not let them; but would, by means of this signal opportunity which God had given him, show conclusively to all that he had no wicked designs on Saul's life or on Saul's throne. Our translators were altogether unjustified in putting in the word 'some' into their translation. They might as well have put it into the Heb. original. Its insertion is not required to make sense of the Heb. words; and it makes them convey a sense totally different from the one they were intended to express.

Assaulters' bands.—The word here translated 'bands' certainly means 'goings'—'paths,' as in A.V.; and the clause might be rendered, 'I kept the paths of the destroyer;' but by no possibility, 'I kept *me* from the paths,' etc. It no less certainly means 'a company' or 'band,' and is so rendered, Gen. xxxvii. 25, 'a *company* of Ishmaelites,' and should be so rendered here. What David means to say is, 'I kept or guarded the bands of the destroyer,' or rather of the 'assaulter,' or 'invader' (generally translated 'robber' in the A.V., Ezek. vii. 22, xviii. 10; Dan. xi. 14), i.e. of Saul, as they lay sleeping in the cave; and when, very likely, as on the subsequent occasion in the 'trench,' 'a deep sleep from Jehovah was fallen upon them' (1 Sam. xxvi. 12), to put David thoroughly to the test, and reveal to all men his real intentions towards Saul.

Ver. 5. *Held fast*.—The Heb. verb means to ‘hold fast,’ as well as to ‘uphold’ (see Prov. iv. 4). It is in the inf. for the indic., and ‘steps’ is the nom. to it. The verse is not a prayer for sustaining grace in trying circumstances, but a declaration that David had not yielded to the temptation presented, but had held fast by his duty to God and to the king.

Ver. 6. Having spared Saul’s life, and got solemn assurances from the king, he might have hoped to live unmolested for the future; but he knew better, and therefore pleaded with God to interpose for him, as he felt sure he would soon be assaulted again.

Ver. 8. *Skirts*, or ‘wings.’ The Heb. word means either, and is all the more appropriate here, as it is the very one used when David cut off the ‘skirt’ of Saul’s robe. David felt he would be safe under God’s skirts, though Saul’s might afford no safety to him who was underneath them. Milton uses this same word in reference to God, ‘Dark with excessive bright thy skirts appear.’

Ver. 10. *In their fat enveloped*.—This expression has been a great stumbling-block to interpreters, owing to their ignorance of the circumstances in which the Psalm was written. How natural it is, when we know those circumstances! Between the accounts of the first and second sparing of Saul’s life by David, there is introduced a chapter (1 Sam. xxv.) giving a description of one of these wicked men of Ziph, viz. Nabal the Carmelite; and how applicable to them this expression of the Psalmist is, may be seen from what is said of Nabal (ver. 36): ‘Behold, he held a feast in his house, like the feast of a king,’ etc. And the truth of what the Psalmist next alleges regarding them, ‘With their mouth they speak in pride,’ is amply verified by Nabal’s reception of David’s messengers; for ‘he flew upon them’ (ver. 14, marg.), to borrow his servant’s expression, and in the most contemptuous terms ridiculed their request (vers. 10, 11). These rich worldlings were sure to side with Saul, and hate changes.

Beset our steps now.—The Ziphites got directions from Saul (1 Sam. xxiii. 22, 23) to go and *prepare yet, and see and know* David’s haunt—to spy it out most accurately; and willingly and faithfully they did their part.

Our blood—דָּמִינוּ—is by all interpreters joined to next verse, and translated ‘his likeness,’ which it might mean, if there were any sense in the preceding clause without it. But there is not; for we naturally ask, ‘to spread on earth’ . . . what? I take the word to be the pl. of דָּם, ‘blood.’ The sing. is used by David (1 Sam. xxvi. 20); but the pl. form is the poetic and impassioned one, and therefore used by Abigail (vers. 25, 26). The suffix will then mean *our blood*, not *his*; and the sense of the whole clause will be, ‘They set their eyes [on us], to spread on earth our blood.’ The word ‘spread’ is certainly peculiar in this connection; but we have an equally peculiar one used by David on his deathbed (1 Kings ii. 5) regarding Joab, who ‘shed,’ i. e. ‘put,’ the blood of war in peace.

Ver. 11. *Panteth he*.—While the Ziphites were finding out David’s haunt, Saul was lying ready to spring on him the moment he was discovered, according to his own statement (xxiii. 23).

Ver. 12. *Bring him to his knees*.—How striking a description of the king, on discovering that he had been entirely in David’s power! His reply might have been uttered on his knees; so humble, so penitential, so passionately full of entreaty it is.

Ver. 12. *With thy sword*.—‘With’ is a supplement, but the preposition is often left out when the instrument is specified (see Ges. *Gr.* § 135 (3)). Exx.: ver. 10, *with* their mouth; Ps. xxx. 11, xlv. 2, where ‘with’ should have been in *italics*; lx. 5, lxxx. 10, Job xl. 10, xli. 15, Isa. i. 20 (cf. Ps. exxvii. 2, n.). The pronoun *thy* is emphatic. David said, ‘*Mine* hand shall not be upon thee,’ and repeats it in the next verse (xxiv. 12, 13).

Ver. 14. *Sons* were specially desired, in preference to daughters.

Ver. 15. *Awaking, thy similitude*.—This beautiful verse is in most instances greatly misunderstood. The Heb. word for ‘similitude’ is the same as occurs in Dent. iv. 12, ‘Ye saw no manner of similitude;’ but Moses was privileged to see the ‘similitude of God’ (Num. xii. 8); and David on awaking at the resurrection expected to awake in it, in ‘the express image’ of his Saviour; and with this he would be satisfied—perfectly satisfied. What satisfied the worldlings mentioned in the preceding verse, could never have satisfied him. They were satisfied with much substance and many sons. David could be satisfied with nothing else but God’s very similitude. Moses had seen it; David hoped to share it.

PSALM XVIII.

By the Chief Musician, by the servant of Jehovah, by David, who spoke unto Jehovah the words of this song, in the day Jehovah rescued him from the hand of all his foes, and from the hand of Saul. And he said,

- | | | |
|--|---|------------------------------|
| 1 Jehovah, fervently do I | 1 | |
| Love ^r thee, my strengthener: | | ^r not the com- |
| Jehovah is my cliff, ° my fort, | 2 | mon word for |
| And my deliverer. | | ‘love,’ but a |
| | | stronger. |
| | | ° and. |
| 2 My God ‘moreover is ^a my rock;’ | | ^r or, My God |
| Confide ^r in him I do: | | ‘moreover,’ and ^a |
| My shield, and horn of my defence, ⁱ | | my rock. |
| ‘And ^a my high bulwark ‘too.’ ^a | | ^r I take refuge. |
| | | ⁱ salvation. |
| 3 Jehovah, worthy to be praised ^r | 3 | ^r Ps. xlviii. 1. |
| Who is, I call upon; | | |
| And from mine adversaries ^z I | | ^z foes. |
| Delivered ^z am ‘anon.’ ^a | | ^z saved. |
| 4 The cords of death engirt me round, | 4 | |
| ° Me Belial’s floods did fright; | | ° and. |
| The cords ^s of Hades ^r compassed me, | 5 | ^r the unseen |
| Death’s snares on me did light. | | world. |
| 5 I in my straits did call on JAH; ⁱ | 6 | ⁱ Jehovah. |
| ° Cry to my God did I: | | ° and. |

- He from his temple heard my voice ;
 ° To his ears came my cry. ° before him.
- 6 And 'then^a the earth did shake and quake ;^r 7 ° the alliteration is in the o.
 And of the mountains reel
 And shake did the foundations 'deep,^a
 Because he wroth did feel.
- 7 Up in his nostrils went a smoke, 8
 And from his mouth there gleamed
 Devouring fire ; from out of it
 Enkindled coals there streamed.
- 8 ° He bowed the heav'ns, and down he came ; 9 ° and.
 Thick darkness^e 'neath his feet :
 ° Rode on a cherub, and did fly, 10 ° and.
 ° On wings of wind flew 'fleet.^a ° and.
- 9 Darkness he made his covering ; 11
 'Did^a round about him 'crowd^a
 Darkness of waters for his tent,
 'And^a masses black of cloud.^r ° L. blacknesses of clouds.
- 10 'But^a from the brightness 'all^a in front 12
 Of him did past retire
 Away those masses black^s of his—
 Hailstones and coals of fire.
- 11 Jehovah also in the heavens 13
 Did thunder 'in his ire ;^a
 And the Most High gave forth his voice—
 Hailstones and coals of fire.
- 12 His arrows also he sent out, 14
 And them he scatter'd ;
 His lightnings, too, abundantly,^r ° abundantly, so H. ; others, 'His lightnings also forth he shot.⁷
 And them discomfited.
- 13 Then seen the waters' channels were ; 15
 The world's foundations cast
 Naked, at thy rebuke ; at breath,
 LORD, of thy nostrils' blast.
- 14 He sent from high, took me, drew me 16
 Great waters from amid :

- From my strong foe, my haters^r 'too,^a 17 ^r *L. my haters,*
 Mightier than I, me rid. ^{for they were}
too strong for
me.
- 15 They me preceded^e in the day 18
 Of my calamity;
 Nevertheless, Jehovah was
 A 'firm^a support to me.
- 16 And forth unto a roomy place 19
 He 'also^a did me lead:
 Because he had delight in me,
 He 'from their hands^a me freed.
- 17 According to my righteousness, 20
 Jehovah me repaid;
 After^z the cleanness of my hands,
 To me requital made.ⁱ ⁱ *requited me.*
- 18 For I did keep Jehovah's ways, 21
 Nor wickedly did err
 From my God; for his judgments all 22
 Before me 'ever^a were.
- 19 And from me I put not his laws;ⁱ ⁱ *statutes.*
 But with him was sincere:
 Likewise from mine iniquity 23
 I did myself keep clear.
- 20 So me after my righteousness 24
 Jehovah did requite;
 After the cleanness of my hands,
 Before his own eyesight.
- 21 Thou with the gracious one wilt show 25
 Thine own self gracious 'too;^a
 With the sincere^s man thou wilt show
 Thyself sincere 'and true;^a
- 22 Pure thou wilt 'also^a manifest 26
 Thyself with him that's pure;
 But with the perverse show thyself
 A wrestler^e wilt 'full sure.^a
- 23 For the poor people save thou dost, 27
 And high looks^r humblest 'still:^a ^r *L. eyes.*

- For thou my lamp dost light ; ° my God 28 ° Jehovah.
My darkness brighten will.
- 24 For, 'O Jehovah,^a I by thee 29 ^r H., Ges.; or,
Upon a troop do run ;^r A troop have
And overleap a wall I do, broken
By my God's 'help alone.^a through (D.,
W.). And 'by
assistance of^a
my God, O'er-
leap a wall
I do.
- 25 The God, whose way 'all^a perfect^z is— 30
Jehovah's word is tried :
He is a bucklerⁱ unto all
That do in him confide.^s ^z sincere.
ⁱ shield.
^s I. take refuge.
- 26 For, save Jehovah, who is God ? 31
Who but our God's a stay ?
The God who girdeth me with might, 32
And perfect^z makes my way : ^z sincere.
- 27 Who makes my feet like hinds ;^e and me 33
Upon my heights doth place ;
Teaches my hands for war ; mine arm 34
Doth stretch a bow of brass.^e
- 28 The shield of thy salvation, too, 35
Thou dost on me bestow ;
°Thy right hand me supports, and great ° and.
Thy mildness^e makes me grow.
- 29 My footsteps under me, 'O God,^a 36
Thou widenest 'besides ;^a
My ankles also totter not ;
'My foot, it never slides.^a
- 30 Mine adversaries I pursue, 37
And them I overtake ;
Nor do I turn again, till I
An end of them do make.
- 31 I dash them, and they cannot rise ; 38
They fall beneath my feet :
°Thou girdest me with might for war ; 39 ° for.
Beneath me thou dost beat

- 32 Those that against me rise; and giv'st 40
Mine en'mies by the neck
To me; and those that do me hate,
I them extinguish^e 'quick.^a
- 33 They cry aloud 'for aid,^a but no 41
Deliverer is near;
Unto Jehovah, but their cry
Jehovahⁱ doth not hear. ⁱ he.
- 34 I pound them then like to the dust, 42
Before the wind that flies:
I pour them out like to the mire,
Upon the street 'that lies.^a
- 35 Thou sav'st me from the people's strifes; 43
And for the Gentiles' head
Appointest me: a people, I
Knew not, serve me 'with dread.^a
- 36 At hearing of the ear, to me 44 ^r D., W., A.V.;
Obedient they are;^r or, 'Upon the
To me 'submission^a feign the sons hearing of the
Of th' alien 'from afar.^a ear, Heard of
by me they
are' (H.).
- 37 Sons of the alien 'from afar^a 45
Fade 'utterly^a away;
And 'ev'n^a from out their fastnesses
They tremble 'with dismay.^a
- 38 Jehovah lives; and bless'd be 46
My rock; ^o exalted be ^o and.
- The God of my salvation, who
Revenge takes for me; 47
- 39 And under me the peoples^z slays;^r 48 ^r The verb
Who saves me from my foes: means so,
Thou, 'O Jehovah,^a also dost 2 Chron. xxii.
Exalt^s me over those 10; nor need
we wonder, for
the noun from
it often means
'plague.' No
evidence that
the verb signi-
fies 'to subdue.'
- 40 That up against me rise, 'and would
Me to destruction thrust;^a
'And^a from the man of violence
Deliver me thou dost.

- 41 For this cause, O Jehovah, 'then^a 49
 Give thanks to thee will I
 Among the Gentiles; and will play^e
 Unto thy name 'with joy.^a
- 42 His King's salvations^e signalize^e 50 ^e Ps. iv. 3, n.
 Who doth; and grace display
 To his Anointed, to David,
 And to his seed for aye.

PSALM XIX.

By the Chief Musician, a Psalm by David.

- | | | | |
|---|---|---|--|
| 1 | The heavens God's glory telling are,
The skies ^r his hands' work show : | 1 | ^r <i>l.</i> the expanse. |
| | Day pours out speech to day ; and night
Knowledge to night breathes 'low. ^a | 2 | |
| 2 | There is not speech, there are not words,
Their voice is never ^r heard ; | 3 | ^r <i>l.</i> is not heard |
| | Gone into all the earth's their line,
To the world's end their word. ⁱ | 4 | (D.; cf. 2 Sam. i. 21; see Ew. § 286, <i>g</i>) = is unheard : though he gives it differently in § 341 (<i>d</i>).
ⁱ <i>l.</i> tidings.
^r <i>l.</i> and he. |
| 3 | In them he set the sun a tent,
Who ^r like a bridegroom 'bright ^a | 5 | |
| | Comes from his couch ; to run his race
Joys like a man of might. | | |
| 4 | From th' end of heaven's his going forth ;
And round his course is 'wheeled ^a | 6 | |
| | Unto the ends thereof ; and nought
Is from his heat concealed. | | |
| 5 | Jehovah's law is perfect ; back
It turns ^r the soul again ; | 7 | ^r <i>l.</i> turning. |
| | Jehovah's testimony's sure,
And wise makes ^r simple men. | | ^r <i>l.</i> making wise. |
| 6 | Jehovah's precepts upright are,
And do the heart rejoice ; | 8 | |
| | Jehovah's charges clear, and do
Illuminate the eyes. | | |
| 7 | Jehovah's fear is clean, and it
Continueth for aye : | 9 | |

PSALM XX.

Jehovah's judgments are the truth ;
Entirely just are they.

- 8 'Far^a more to be desired than gold, 10
And much fine gold, they are ;
°Sweeter than honey, and the drop ° and.
Of honey-combs 'by far.^a
- 9 Also by them admonished is 11
Thy servant, 'gracious Lord ;^a
'Moreover,^a in observing them
There is a great reward.
- 10 Errors, who is there can discern ? 12
From secret ones me cleanse ;
Keep back thy servant, too, from 'all^a 13
Presumptuous 'offence.^a
- 11 O may they not 'at any time^a
Over me domineer :
Then shall I blameless be, yea, be
From much transgression clear.
- 12 The words, Jehovah, of my mouth, 14
The musing of my heart
Before thee^b favour find ; my rock
Thou, and redeemer, art.

PSALM XX.

By the Chief Musician, a Psalm by David.

- 1 Jehovah in the day 1
Of straits to thee reply ;
O let the name of Jacob's God
'Now^a set thee up on high.^r ° Ps. lxi. 29,
xci. 14.
- 2 Forth from his sanctu'ry 2
Let him thy succour send ;
And out of Zion thee support,
'And graciously defend.^a
- 3 Remember all thy gifts,^r 3
Accept thy °sacrifice ; Selah.
Grant thee according to thy heart, 4
Fulfil all thy device.ⁱ ° burnt-sacri-
fice.
ⁱ counsel.

- 4 In thy salvation we'll 5
Shout ; and our banners will
In our God's name set up : the LORD
Thy wishes all fulfil.
- 5 Now do I know that saved 6
His own Anointed One
Jehovah hath 'assuredly :^a
He will reply 'anon^a
- 6 To him, from out the heavens
Of his own holiness,
In grand¹ acts of salvation 'wrought^a ⁱ mighty.
Byⁱ his right hand 'express.^a ⁱ of.
- 7 On chariots some, and some 7
On horses, 'safety stake ;^a
But of Jehovah, our God's name
It is we mention make.
- 8 We^t rise and upright stand, 8
But they^t bow down and fall :
Jehovah, save the king ; ^rreply ^r D. and others
To us the day we call. 9 render,
'Jehovah save ;
let the king
reply ;' but not
so correctly,
for in next
Psalm we find
the king re-
joicing over
the salvation
granted him
(ver. 1).

PSALM XXI.

By the Chief Musician, a Psalm by David.

- 1 O joyful is the King, 1
Jehovah, in thy might ;ⁱ ⁱ strength.
In thy salvation how exults
He with intense delight !^r ^r l. exceedingly.
- 2 The longing of his heart 2
Thou hast on him bestowed ;
And thou the craving^r of his lips
Hast not withheld, 'O God.^a Selah. ^r The Hebrew
word occurs ;
only here.
- 3 For thou predest^e him 3
With blessings 'manifold^a
Of goodness ; on his head dost set
A crown of purest gold.

- 4 He life did ask of thee : 1
 Thou unto him didst give
 A length of days ; for ever, yea,
 For evermore 'to live."
- 5 In thy salvation, 'too,^a 5
 Great is his glory 'now ;"
 Magnificence and majesty
 Upon him laid hast thou.
- 6 For thou for blessings hast 6
 Him set for evermore ;
 And thou hast made him radiantⁱ
 With joy thy face before. ⁱ *L. 'brightened him,' possibly in allusion to the brightness of Moses' face.*
- 7 For on Jehovah doth 7
 The king 'for help^a confide ;
 And through the grace of the Most High,
 He shall not ever slide.
- 8 Thy hand shall find out all 8
 Who unto thee are foes ;
 As for thy haters—thy right hand
 Shall 'quickly^a find out those.ⁱ ⁱ *L. thy right hand shall find out thy haters.*
- 9 Like ov'n of fire thou'lt make 9
 Them at thine advent's hour ;ⁱ
 God in his wrath shall swallow them,
 The fire shall them devour. ⁱ *L. at the time of thy presence.*
- 10 Thou 'clean^a from off the earth 10
 Abolish shalt their fruit ;
 And from among the sons of men
 Their seed thou shalt uproot.
- 11 For evil they, 'O LORD,^a 11
 Against thee did conceive :
 They meditated a device
 Beyond them to achieve.
- 12 For with thy strings thou wilt, 12
 'O God,^a make them 'at once^a
 The shoulder turn ; thou wilt take aim
 Against their countenance.

- 13 Jehovah, in thy might,^s 13
 Be thou exalted 'high ;^a
 'That^a we may sing and celebrate
 Thy power 'triumphantly.^a

PSALM XXII.

By the Chief Musician, on the succour of him who early seeks,^r
 a Psalm by David.

' 'ou the hind of the
 morning' (A.V.).

- 1 My God, my God, O why 1
 Forsaken me, 'my God,^a hast thou?
 Remoteness from my HELPⁿ
 My causeⁿ is, for my roaring 'now.^a
- 2 My God, I cry by day, 2
 And there is no reply from thee ;
 In the night season too,
 Yet silence there is not for me.^e
- 3 But thou art holy, thou 3
 Who Isr'el's praises dwell'st amidst :
 Our fathers hoped in thee ; 4
 They hoped, and them set free thou didst.
- 4 To thee they cried aloud, 5
 And unto them deliv'rance came :
 On thee they set their hope,^s
 And they were not reduced to shame.
- 5 But as for me, 'alas !ⁿ 6
 A worm and not a man I am ;
 I'm a reproach of men,
 And one the people do contemn.
- 6 All those, who me behold, 7
 Of me a laughing-stock do make ;
 They open wide the lip,
 The head 'in mockery^a they shake.
- 7 'Roll^r thee upon the LORD,' 8
 'Let him set him at liberty ;'
 'Let him deliver him,'
 'For well in him delighteth he.'

ⁿ i.e. from thee,
 my help ; l. 'my
 salvation,' as in
 Ps. xxxv. 3.

^r as in Ps.
 xxxvii. 5 ;
 Prov. xvi. 3 ;
 D., H. ; not as
 in A.V.

- 8 But thou, 'indeed,^a art he, 9
 From out the womb that broke my way;^e
 That caus'd me to hope^s
 When on my mother's breast 'I lay.^a
- 9 Upon thy 'gracious^a care 10
 I from the 'very^a lap was cast ;
 'Yea,^a from my mother's womb
 My God 'assuredly^a thou wast.
- 10 Be thou not far remote^s 11
 From me, for tribulation's nigh ;
 And there no helper is
 'At all in mine extremity.^a
- 11 Me many bulls beset ; 12
 Strong ones of Bashan me surround :
 They ope their mouth on me, 13
 Like lion ravening, roaring 'found.^a
- 12 Like water I'm poured out ; 14
 And all my bones do disunite :
 My heart's like wax become,
 Amid my bowels melted 'quite.^a
- 13 Dried like a sherd's my strength ; 15
 Fast to my jaws my tongue is grown ;
 And to the dust of death
 Thou me art 'swiftly^a bringing down.
- 14 For dogs beset^s me round ; 16
 Me bands enclose of sinners 'fell.^a
 They pierce^r my hands and feet ;
 I all my bones 'distinctly^a tell. 17
- 15 They look, they gaze at me ;
 My clothes among them they divide ; 18
 And for my vesture cast
 'The lot, 'possession to decide.^a
- 16 Then be not far remote^s 19
 From me, Jehovah, 'in my need :^a
 O thou, my Succourer,^r
 To my assistance come with speed.ⁱ

^r See Ges.
Lex., with
 Tregelles'
 note on his
 remarks.

^r *l.* succour:
 occurs only
 once.
ⁱ haste to my

- 17 My soul snatch from the sword ; 20
 My lone^r one from the dog's 'fell^a paw :
 O from the wild bull's horns^t 21
 Me save, and from the lion's jaw.^t
- 18 Replied^p to me thou hast :
 I'll to my brethren tell thy name :^r 22
 Thy praises I amidst
 The congregation will proclaim.ⁱ
- 19 Ye who Jehovah fear, 23
 O do him praise ; him glorify,
 All ye of Jacob's seed ;
 Dread him, all Isr'el's progeny.ⁱ ⁱ seed.
- 20 For he nor scorn'd nor loathed 24
 Th' affliction of th' afflicted One ;
 Nor from him hid his face ;
 But heard, when he was called upon.ⁱ ⁱ at his cry to him.
- 21 My praise shall be of thee 25
 Within the congregation^s great ;
 I will perform my vows
 In presence of thy fearers 'yet.^a
- 22 Eat let the meek, and be 26
 Satisfied ; to Jehovah give
 Praise let his seekers 'now ;^a
 For ever let your heart revive.^r ^r cf. Ps. lxi.
 32.
- 23 Remember let earth's ends, 27
 And to Jehovah all return :
 ° 'To^a bow before him let [°] and.
 All kindreds of the Gentiles 'learn.^a
- 24 For to Jehovah doth 28
 The kingdom 'rightly^a appertain ;
 And he as Governor
 Doth o'er the Gentile 'nations^a reign.
- 25 Let earth's fat ones all eat,^r 29
 And bow^s to him ; kneel let the whole
 To himⁱ who turn to dust,ⁱⁱ
 For he did not preserve his soul. ^r W. : 'wail,'
 from a different
 reading, אֶפְרַיִם
 i 'before him,'
 ii who go down
 to the dust.

- 26 A seed shall unto him 30
 Service 'continually' yield;ⁱ
 Unto the Lord it shall
 Be for a generation held. 'shall serve him.'
- 27 They shall come 'forward, too,' 31
 And shall his righteousness make known
 Unto a people 'yet,'^a
 That's to be born; for it is done.

Title. *On the succour*.—The A.V. and most others translate, 'On the hind of the morning;' but what has the hind of the morning to do with this Psalm? David is often said to give very enigmatical titles to his Psalms; but he is quite outdone by his translators. If his inscriptions seem dark and far-fetched to them, their translations of them would seem ten times more enigmatical to him. The word rendered 'hind' is almost identical with that rendered 'my succourer,' or 'my strength,' in ver. 19; and the word rendered 'the morning' is the very word rendered 'he that diligently seeketh,' in Prov. xi. 27; and the two together mean 'the succour of him that diligently seeketh.' And the whole Psalm is just a description of One who had been early and earnestly seeking, but apparently in vain; who nevertheless was succoured in a manner so ample and wonderful, as to call forth the praises not of himself alone, but of all ages and all countries.

Ver. 1. *Remoteness*.—The word in the o. is a substantive, as in Josh. iii. 4. When used as an adverb, there is a preposition prefixed.

HELP—*l.* salvation. Christ speaks of Jehovah as his 'salvation' in another Messianic Psalm (xxxv. 3).

My cause.—דבר is not the plural, but the singular, with the suffix of the first pers. pronoun = 'my cause,' 'my reason.' That דבר has this sense frequently, cf. Josh. v. 4, 1 Kings ix. 15, xi. 27, 1 Sam. xvii. 29, Ps. lvi. 4 (note); (see Ges. *Lex. sub voce*).

Ver. 25.—*For he*.—This rendering is given by W., and is manifestly right. י has the sense of 'for' in the kindred passage, Isa. liii. 11, and often, as we have already remarked on Ps. iv. 3. The rendering of the A.V. is grammatically inadmissible, even if it were apposite. But the reason here adduced for universal submission to the Messiah is the very reason given by Isaiah (liii. 12) for his universal supremacy.

Ver. 27. *For it is done*.—This seems a far preferable rendering to that of the A.V., 'that he hath done this.' The verb should be pointed עָשָׂה in Pual, not עָשָׂה in Kal; and answers to 'it is finished' of the Gospels, or 'it is done' of Rev. xxi. 6. Thus, on the cross, Christ made emphatic use of the first clause and of the last clause of this Psalm.

PSALM XXIII.

SIMPLE as this Psalm is, the exact shade of meaning it was intended to convey is generally missed. The whole of the verbs are in the future, except the one trans-

lated 'anointest,' and should therefore be rendered in the same tense, and not in different tenses, as is commonly the case in English versions; for there is nothing to cause a change from the one tense to the other. In the A.V. the first verb is rendered in the future, *I shall* not want; and the rest, with one exception, in the indicative, till the last verse, where the future is resumed. This is not only unjustifiable, but it gives a twist to the sense. David does not mean to say, 'Jehovah is my shepherd, *and therefore* I shall not want in time coming; surely goodness shall follow me my whole life through.' What he means to say is, 'Jehovah is my shepherd, and hence *I do not* want; he prepares a table for me in the very presence of those who hate and would destroy me; nought but goodness and mercy follow me every day of my life.' He is not taking comfort as to what *shall be*, but gratefully acknowledging what *is* and *has been*.

It is quite a mistake in W. to suppose that the Psalm was David's first composition, and penned immediately after his consecration by Samuel. He could not have written it then. It must have been long after that, before he had occasion to be expressing his amazement at the goodness of God in preparing a table for him in the presence of his enemies. The Psalm was evidently written when supplies did not seem to be forthcoming, and he was tempted to have recourse to unjustifiable measures to procure them, but was unexpectedly and wondrously provided for by God. Hence he not only admires the goodness of God in not suffering him to want, but also in 'restoring his soul,' or bringing it back to the 'tracks of righteousness,' when it was like to leave them, as in the affair with Nabal. No period of his life suits better with every expression and allusion in the Psalm than that occasion. God's interposition for him in that crisis he considered, both at the moment and afterwards, as a very signal mercy. 'Blessed be Jehovah, God of Israel,' he said to Abigail, 'who sent thee this day to meet me; and blessed be thy advice, and blessed be thou who hast kept me this day from coming to shed blood.' And on hearing of Nabal's death, he exclaimed again, 'Blessed be Jehovah, that hath pleaded the cause of my reproach from the hand of Nabal, and hath *kept his servant from evil*.' He perceived at once to whom he was indebted for the supplies, and for his extrication from a very unhappy predicament, in which he had rashly placed himself. And hence he breaks forth: 'Jehovah is my shepherd, I want not. He makes me lie down in grassy pastures: he turneth back my soul into the tracks of righteousness; and walking though I am in the very shadow of death at the time, I fear not: for thou art with me, and dost prepare a table for me before the eyes of the men who are dogging my steps. Only goodness and mercy befall me, and my dwelling is prepared in thy house for ever.' In this way we have a connected and beautiful meaning, exactly harmonizing with the facts of David's life. The imagery, too, naturally springs out of his situation at the time; for the flocks of Carmel were feeding around him, and he was daily mingling with their shepherds; and the gloomy horror of the neighbouring defiles sufficiently accounts for the strong expression, 'the vale of the shadow of death.'

A Psalm by David.

1 Jehovah is my shepherd;	1
Not suffer want do I:	
In meads he makes me lie	2
Of tender grass; to waters	
Of rest he leads me thither.	

- | | |
|--|---|
| <p>2 'And^a back my soul he turneth ;
 Me 'also^a in the waysⁱ
 Of 'truth and^a righteousness,
 He for his name's sake guideth,
 'In kindness of his grace.^a</p> | <p>3
 ⁱ l. 'tracks.'</p> |
| <p>3 The vale ev'n of the shadow^r
 Of death when I walk through,
 I fear no ill ; for thou
 Art with me ; 'and^a thy sceptre^e
 And staff me comfort do.</p> | <p>4
 ^r i.e. of extreme
 peril, not 'the
 vale of death
 itself.'</p> |
| <p>4 Before me thou a table
 Prepar'st, in face of those^r
 Who unto me are foes ;
 My head with oil enrichest ;^r
 My cup quite overflows.^r</p> | <p>5
 ^r the Ziphites.
 ^r l. makest fat ;
 cf. Eccles. ix. 8.
 ^r l. is 'abundant
 drink.'</p> |
| <p>5 The whole days of my life 'long^a
 Only^e benignity^t
 And goodness^t follow me ;
 And in GOD'S house my dwelling
 A length of days^e shall be.^r</p> | <p>6
 ^r is.</p> |

Ver. 2. *Waters of rest*—l. 'of rests,' i.e. the waters beside which the flocks lie down to enjoy rest—complete rest: not, as in A.V., *still* waters (cf. Gen. xxix. 2; Song i. 7).

Ver. 3. *Turneth back*—A.V. 'restoreth;' but the meaning here is, 'bringeth back when going astray;' not, 'reviveth, refresheth.'

Ver. 4. *Sceptre*.—Jehovah was a royal shepherd, and had his kingly sceptre to protect the flock, as well as his shepherd's staff or crook. 'Club' does not at all suggest the proper idea.

Ver. 6. *My dwelling*.—This seems preferable to the rendering '*I shall dwell*,' and to the rendering '*I shall return*' (see H.).

PSALM XXIV.

COMPOSED on occasion of removing the ark to Zion; the first part (vers. 1-6) sung before reaching the gates of 'the city of David;' the second part (vers. 7-10) sung when arrived at the doors. Each stanza in the first part was sung by two divisions, the one responding to the other. In the second part, the singers in the tabernacle of Zion are introduced as a third division. From 1 Chron. xv. 22 we learn that Chenaniah was the master of the song on that occasion. So I have put C. for his name, as heading the first division, and R. for the respondents, and Z. for the singers in Zion.

By David, a Psalm.

- C.* 1 The earth 'itself^a Jehovah's is, 1
The fulness of it 'his^a as well,
The world and they therein that dwell ;
- R.* For he it was who on the seas 2
Of old 'time^a its foundations laid,
And on the floods it 'stablished.
- C.* 2 Who is it that, 'all fear apart,^a 3
Shall to Jehovah's hill ascend ?
Who in his holy place shall bend ?ⁱ ⁱ stand.
- R.* The clean of hands, the pure in heart ; 4
His soul to what's but light^r who ne'er ^r or 'hollow-
Lifts up, nor to deceit doth swear. ^{ness.}
- C.* 3 He from Jehovah blessing 'rich^a 5
Shall bear away,^z and righteousness ^z lift up.
From his redeeming Godⁱ 'possess.^a ⁱ God of his
- R.* This is the generation which 6 ^{salvation.}
Seeks for him ; Jacob's 'genuine^a
Inquirers for thy face 'divine.^a Selah.
- C.* 4 Lift up your heads, ye gates ;^r and you, 7 ^r 'those ancient
Eternal doors, be lifted high : ^{everlasting}
^oThe King of glory cometh nigh. ^{gates,' which}
- Z.* The King of glory, who's this, 'who ?^a 8 ^{no conqueror}
R. Jehovah, strong and great in might ; ^{had yet burst}
Jehovah, mighty in the fight. ^{open' (Stan-}
^{ley's *Sinai and*}
^{*Palestine*, p.}
^{170), till Joab}
^{took Zion by}
^{climbing the}
^{steep ascent.}
- C.* 5 Lift up your heads, ye gates ; and ye, 9 ^o and.
Eternal doors, uplift them high : ^o and.
^oThe King of glory cometh nigh.
- Z.* This^e King of glory, who is he ? 10
- R.* Jehovah Sabaoth^r 'is this ;^a ^r i.e. Hosts.
He, 'he^a the King of glory is. Selah.

Ver. 4. *What's but light, or hollowness.*—There are three words translated 'vanity' in the A.V. There is רִיק (Ps. iv. 2), meaning 'a vain thing' (and so rendered Ps. ii. 1), 'an impossibility,' a thing you vainly attempt to accomplish. There is רֵבֶבֶל, meaning 'a breath,' 'fleetingness,' 'transitoriness,' found in the celebrated expression of the Preacher, 'vanity of vanities,' and employed by the Psalmist in Ps. xxxix. 5. And there is שׁוֹנֵן here employed, and signifying 'hollowness,' a thing of no worth or consequence ; or again, 'hollowness,' 'insincerity,' 'falsehood.' It is the word used in the third commandment, and is there connected, as here, with the verb 'to lift up'—I. thou shalt not lift up the name of Jehovah thy God to what is light, to hollowness, i.e. to a thing of no

consequence or importance : in other words, lightly, frivolously, making use of it on trifling occasions, as little or nothing more than an expletive. This thou shalt not do, for it is a 'glorious and fearful name,' and to be used or lifted up only on great and solemn occasions. Commentators agree that there is a reference here to the third commandment ; but there is not less surely a reference to Dent. xxiv. 15, where the command is given not to withhold the hire of the labourer, for 'he lifteth up his heart to it' as a thing of consequence to him, though of trifling worth to richer people. The man who shall ascend to Jehovah's hill, is a man who does not set his heart on trifles, on earthly objects, which, despite their apparent attractions, are hollow, unsubstantial, and unsatisfying.

Ver. 4. *Lift up*.—I have endeavoured to preserve, in the fourth and fifth stanzas, the little variations of the original.

PSALM XXV.

THE first of the alphabetical Psalms, which are seven in number (the 25th, 34th, 37th, 111th, 112th, 119th, 145th). The alphabetical arrangement is not strictly adhered to ; 1 and 2, answering in position though not in sound to F and T, are both wanting ; and 7, answering to U or V, occurs twice ; and after 11, answering to Y, there is a verse added, beginning with 2, answering to R. These peculiarities I have endeavoured to retain, though I have not been able to retain the same number of verses as in the original. The Psalmist's object in adopting the alphabetical arrangement was doubtless to assist the memory ; and those Psalms where it obtains were specially intended to be learnt by heart.

By David.

- | | | |
|---|---|-----------------|
| 1 | Aloft to thee I lift my soul, | 1 |
| | O LORD my God : on thee | |
| | Would trust ; let me not be ashamed, | 2 |
| | My foes not joy o'er me. | |
| 2 | Cause shame to none that do on thee | 3 |
| | Expectingly depend ; | |
| | Let those be put to shame, that do | |
| | Without a cause offend. | |
| 3 | Do thou make me to know thy ways : | 4 |
| | Teach me thy paths, O LORD ; | |
| | Ever ^a direct me in thy truth, | 5 |
| | And teach me 'by thy word. ^a | |
| 4 | For thou of my salvation art | * wanting in o. |
| | The God, 'my fortress strong : ^a | |
| | 'And ^a I expectingly depend ^s | |
| | On thee, the whole day long. | |

- 5 Great God,ⁱ remember thou, 'I pray,^a
 Thy sympathies 'for me,^a
 And loving-kindnesses, for they
 Are from eternity.^e 6 ⁱ L. Jehovah.
^e cf. Ps. xciii. 2.^o
- 6 Have no remembrance of my sins
 Of youth,^r and trespasses:ⁱ
 LORD, for thy goodness' sake, do me
 Remember in^r thy grace.^z 7 ^r L. the sins of
 my youth.
ⁱ transgres-
 sions.
^r according to.
^z loving-kind-
 ness.
- 7 Jehovah good and upright is,
 The way he'll sinners show;
 'Kindly^a the meek in judgment guide,^z
^o The meek his way make know. 8 ^z direct.
^o and.
- 8 Loving-kindness^s and truth are all
 Jehovah's paths 'full sure,^a
 To those who keep his covenant,
 And testimonies 'pure.^a 10
- 9 My 'guilt and mine^a iniquity,
 Jehovah, do remit,
 Ev'n for thine own name's sake;
 For great 'indeed^a is it. 11
- 10 'Now,^a whosoever^r is the man
 That doth Jehovah fear,
 He shall instruct^z him in the way
 To which he should adhere.^r 12 ^r D. W.
^z show.
^r L. which he
 should choose.
- 11 Of good his soul shall 'likewise^a have
 A long continuance;^m
 And his seed shall possess the land
 As their inheritance. 13
- 12 'Pertain^a unto his fearers doth
 The secret of the LORD;^r
 And knowledge of his covenant
 He doth to them afford.^r 14 ^r cf. Gen.
 xviii. 17.
^r L. he makes
 them know his
 covenant.
- 13 'Quite^a constantly mine eyes are towards
 'The Lord^a Jehovah set;
 For he it is that shall bring forth
 My feet out of the net. 15

PSALM XXVI.

- 14 'Round^a unto me O turn thyself, 16
 And pity manifest
 Thou unto me; for I am lone,^r ^r s. Ps. xxii.
 And with affliction pressed. 20, xxxv. 17.
- 15 Sorrows do overflow my heart;^r 17 ^r l. spread
 Me from my straitsⁱ relieve; themselves
 View mine affliction^s and my pain, 18 ⁱ over my (D.).
 And all my sins forgive. ^s difficulties,
 Ps. cvii. 6.
- 16 View thou mine adversaries^z 'too,^a 19 ^z foes.
 For they do 'still^a increase;^r ^r Ps. iii. 1.
 And with a hatred violent^e
 'To^a hate me 'do not cease.^a
- 17 Watch o'er my soul, 'Jehovah, then,^a 20
 And do thou rescue me;
 Let me not be ashamed, for I
 Do refuge take in thee.
- 18 'Hea,^a let integrity^o keep me, 21 ^o and upright-
 For I on thee repose;^z ness.
 Redeem thou Israel, O God, ^z expectingly
 From out of all his woes.^z depend.
^z sorrows.

Ver. 14. *And knowledge*.—This clause has received various renderings, thus: 'Knowledge to them his covenant Is also to afford'—*l.* 'And his covenant is to make them know' (G., Y.); while W. translates, 'In order to make them know his covenant'—'Them knowledge of his covenant In order to afford.'

PSALM XXVI.

WRITTEN apparently on the assassination of Ishbosheth by Baanah and Rechab, to protest his innocence of all participation in the horrid crime.

Argument.—(1) David has hitherto acted a blameless part, and left his advancement to God, ver. 1; (2) he appeals to God if it be not so, vers. 2, 3; (3) he has not allied, and will not now ally, himself with wicked men, vers. 4, 5; (4) but will maintain unimpaired his connection with God, vers. 6-8; (5) he prays not to be ranked with the perpetrators of this murder when the judgment comes, vers. 9, 10; (6) and engages to maintain an equal blamelessness in the future, vers. 11, 12.

By David.

- 1 Judge me, Jehovah, for I've walked 1
 In mine integrity 'with care;^a
 And have upon Jehovah placed
 Reliance: waver^e will I ne'er.

2	Prove me, Jehovah; ° try thou me : Pure ^r are my reins and heart 'indeed ; ^a For thy grace was before mine eyes, And in thy truth I've walked 'with heed. ^a	2	° and. ^r s. Ps. cxix. 140.
3	With men of falsehood I've not sat, Nor with dissemblers will go 'yet ; ^a I've hurtful ^e men's assembly loathed, ^r Nor will I with the wicked sit.	4 5	^r L. 'hated
4	I'll wash my hands in innocence, And will thine altar compass, LORD ; To make the voice of thanks be heard, And all thy wondrous deeds record.	6 7	-
5	The habitation of thy house, Jehovah,—O, I love it 'well ; ^a Yea, 'dearly love ^a the place where 'doth ^a Thy glory tabernacling dwell.	8	
6	With sinners gather not my soul ; My life with men that blood have spilled : ⁱ In whose hands villany there is, And with a bribe ^r their right hand's filled.	9 10	ⁱ L. of bloods. ^r the head of Ishbosheth.
7	And I in mine integrity Will walk ; redeem me, ° show me grace : In uprightness ^e my foot doth stand, I'll in the choirs ^e Jehovah bless.	11 12	° and. ^e Ps. xlv. 6, exliii. 10.

Ver. 1. *Judge*.—There is no need and no propriety in putting on the Heb. verb another meaning than 'judge,' its invariable signification. David wished to be 'tried,' that it might be seen whether he had any hand, or even any pleasure, in the assassination. The address of Baanah and Rechab was so worded as to be apt to convey the impression that he had instigated them to the deed.

In mine integrity.—David had all along acted an upright and honourable part towards Saul and towards his son ;

And had trusted for his elevation to Jehovah's interposition, and not to the aid of assassins, or the arts of wickedness.

Waver—and he would not now waver in the principles which had hitherto guided him, and resort to nefarious means for the accomplishment of his ends.

H. and W. translate, 'may I not slide,' showing that they quite misunderstand the main design of the Psalm, as well as overlook the fact that it is שָׁלַח, and not שָׁלַח, that is here used. Those equally misunderstand the Psalmist's idea, who translate, 'and therefore I shall not slide.'

Ver. 2. *Pure*, as in Ps. cxix. 140—*l.* purged or purified. The Masorites, from similar misapprehension of the purport of the Psalm, go so far as to change the

text here, and to make it read, 'O purify'—an alteration adopted by the A.V., and even by D.: for, says he, the text reading involves a contradiction; for why begin the Psalm by asking what he here declares himself to possess? But where does he ask for it? Neither in this verse nor the preceding. He merely asks God to examine him, to test him, to judge him, and see whether he be not as pure as he here represents himself to be.

Ver. 3. *For thy grace* 'was before mine eyes'—*i.e.* either as my motive, or as my model, or perhaps as both. 'I wished to find grace' in thy sight—to retain thy favour; or, I wished to exemplify the grace and mercy exhibited by thee.

Ver. 4. *With men*.—He had never courted the co-operation of unprincipled men—of villains like Rechab and Baanah—and he never would. How aptly chosen are the epithets he here applies to them: 'men of falsehood,' for they were both captains in the service of Ishbosheth; 'dissemblers,' for they came into his house 'as though they would have fetched wheat;' 'hurtful men,' for 'they slew a righteous person in his own house upon his bed,' and he their very king; 'wicked men,' for they could scarcely have been guilty of a greater crime. Instead of 'hurtful men,' the A.V. gives 'evil-doers;' but מרעים rather means, 'harmful, injurious men,' than 'evil-doers' or bad men,—a shade of meaning to which the next term (רשעים) more nearly answers (see the note on Ps. xcii. 11, and cf. Ps. xv. 3, 4).

Ver. 6. *I will wash*—I will *protest* and will *prove* mine innocence; which he did in executing the murderers.

And will compass—*i.e.* that I may compass, as indeed the words might be rendered, and probably had better be rendered; for י has often this meaning (see Ps. v. 11). If implicated in the least degree in the guilt of Ishbosheth's death, he could not have approached the altar of God with the slightest hopes of acceptance.

Ver. 7. *To make*—cf. Ezek. xxvii. 30 (see Ges. *Lex. sub Hiphil* (1)).

Ver. 9. *Sinners*—(see Ps. i. 1).

Ver. 10. *A bribe*—Ishbosheth's head, which they brought as a bribe to ingratiate themselves with David, and secure a high post in his service, and which they handed to him with a very artfully framed speech. With such reprobates David prays God not to gather his soul.

Ver. 11. *And*.—He engages, if his prayer be heard, to adhere to the same principles of integrity and honour that have hitherto guided his conduct.

PSALM XXVII.

WRITTEN, I incline to think, after Jonathā came to visit him in the wood, and to 'strengthen his hand in God' (1 Sam. xxiii. 16); and not, as W. fancies, at the proposed removal of the ark (1 Chron. xiii. 2), nor, as D. supposes, during Absalom's revolt.

By David.

1 Jehovah is my light and help,ⁱ
Who shall make me afraid?^r

1 ⁱ salvation.
^r I. of whom
shall I be
afraid?

- Jehovah is my life's defence,
Who shall make me dismayed?^r
- 2 'Gainst me, when hurtful^r men drew near 2 ^r Ps. xxvi. 4,
To eat my flesh—these 'all^a note.
Are enemies and foes to me—
They stumbled and did fall.
- 3 Against me though a host encamp, 3
My heart 'yet^a fearless^z is; ^z is not afraid.
Though war against me rise, I'll feel ^r s. Job. xi. 18;
Secure^r despite of this.^{rr} Prov. xi. 15,
xiv. 16, xxviii.
1; Isa. xxxii.
9, 10, 11.
^{rr} Lev. xxvi.
27; Ps.
lxxviii. 32.
- 4 One thing I've of Jehovah asked; 4
That will I seek—that stay
Within Jehovah's house, the whole
Days of my life, I may.
- 5 The beauty^r of Jehovah that, ^r s. Ps. xc. 16.
'In vision,^a I may view:^r ^r The word in
And that I in his holy place o. is the one
May make inquiry 'too.^a used in refer-
ence to the
prophets see-
ing the visions
of God, Isa.
i. 1; Hab. i. 1,
etc.
ⁱ the day of
evil.
- 6 For me, in his pavilion, he 5
Shall hide in evil days;ⁱ
In secret of his tent secrete;^e
Shall on a rock me raise.
- 7 At present even, shall my head 6
Be raised above my foes,
'And adversaries all^a who me
Do round about enclose.ⁱ ⁱ round about
me.
- 8 And in his tabernacle I'll
The sacrifices^r payⁱ ^r cf. Ps. liv. 6.
Of joyfulness; 'yea,^a I will sing, ⁱ l. sacrifice.
And to Jehovah play.
- 9 'Jehovah, hearken to my voice,'ⁿ 7
Imploringly^a I'll cry;
'And be thou gracious unto me,
And unto me reply.'^e ⁿ not the be-
ginning of
Part. II., as
most interpre-
ters imagine.
There is no
such division.
- 10 O hath he unto thee, my heart,ⁿ 8
Said? 'Seek my face do ye;'

Thy face, Jehovah, will I seek ;
Hide not thy face from me. 9

11 Turn not thy servant off in wrath,
O thou my help that wert :
O God of my salvation, leave
Me not, nor me desert.

12 For^r my father and mother 'both^a 10 ^r not 'when'
Have me deserted 'clean ;^a (A.V.), nor
Then let^a Jehovah 'stretch his arms,^a 'though.'
'And^a gather^e me 'within.^a

13 Jehovah, point me out thy way, 11
And lead me in the path
Of uprightness,^e because of those ^e Ps. xxvi. 12.
Observing^e me 'in wrath.^a ^e cf. Ps.
liv. 5, n.

14 Give me not to mine enemy's^r will : 12 ^r rather than
For up against me do enemies'.
False witnesses arise, and he^e ^e Saul.
Is breathing vi'lence 'too.^a

15 Had it not been that I believed 13
That I should 'yet again^a
The goodness of Jehovah see,
In land of living men . . . !^r ^r what would
have become
of me ?

16 Rest thou upon Jehovah 'then ;^a 14
Of courage be possessed,
And he shall fortify thy heart :
Then on Jehovah rest.

PSALM XXVIII.

THERE can be very little doubt that this Psalm was written on the murder of Abner. The whole strain of it as well as a number of epithets and expressions in it eminently accord with this supposition, as will be seen in the notes. With no other supposition is the accord at all so perfect. One can scarcely doubt that David would compose a Psalm on such an occasion ; and if he did, none has so strong claims as this Psalm to be considered the one he penned. The very strongest feelings of his nature were roused. He was filled with indignation at the perpetrators of the deed, with horror at their crime, with grief for their princely victim, with apprehension of the consequences to his kingdom of such high-handed wickedness, and with a sense of his own inability to chastise it condignly. So affected was he with this act of villany, that he kept it in remembrance to his dying day, and with his dying breath charged his son Solomon to avenge it (1 Kings

ii. 5). We may therefore very certainly conclude that this was the occasion on which the Psalm was composed.

Argument.—(1) David prays God not to break off communion with him on account of this atrocity, vers. 1, 2; (2) not to involve him in the doom of its perpetrators, ver. 3; (3) but to inflict condign punishment on them, vers. 4, 5; (4) thanks him for granting his request, ver. 6; (5) declares he has all along left it with God to advance him, and has had cause only for thankfulness, vers. 7, 8; (6) closes by imploring, instead of the dreaded curse, the rich blessing of God on the kingdom, ver. 9.

By David.

- | | | | |
|---|---|---|----------------------------|
| 1 | To thee, Jehovah, do I call ; | 1 | |
| | My rock, ^g to me dumb be not thou : | | |
| | Lest if thou silent ^d be, ° I grow | | ° to me. |
| | Like those down to the pit that go : | | |
| | Hear my entreaty's voice, when 'now ^a | 2 | |
| | I cry to thee ; my hands as well | | |
| | Lift toward thy holy oracle. | | |
| 2 | Draw me not off with wicked men | 3 | |
| | And workers of iniquity ; ^v | | ^v Ps. v. 5. |
| | Unto their neighbours speaking peace, | | |
| | While evil in their heart there is : | | |
| | O unto them give 'speedily, ^a | 4 | |
| | According to their work 'and meeds, ^a | | |
| | And to the evil of their deeds. | | |
| 3 | After the doing of their hands | | |
| | O give them ; their desert repay | | |
| | Them, for they neither understand | 5 | |
| | Jehovah's work, nor of his hand ⁱ | | ⁱ hands. |
| | The doing 'comprehend : ^a O may | | |
| | He pull ^e them down 'in anger then, ^a | | |
| | And not build up 'such wicked men. ⁱ | | ⁱ them. |
| 4 | O blessed let Jehovah be, | 6 | |
| | For heard he HATH my entreaty's voice : | | |
| | Jehovah is my strength and shield ; | 7 | |
| | On him my heart its trust did build, | | |
| | And I have help'd been : rejoice | | |
| | Accordingly doth 'now ^a my soul, ^z | | ^z heart. |
| | And with my song I'll him extol. | | |
| 5 | Jehovah's to his people ^r strength : | 8 | ^r See the note. |
| | And of deliv'rances ^e is he | | ^r i.e. David |
| | To his anointed one ^r a rock : ⁱ | | himself. |
| | Save thou, 'Jehovah, ^a thine own folk ; ^z | 9 | ⁱ fortress. |
| | And blessing down 'abundantly ^a | | ^z people. |
| | On thine inheritance outpour, ⁱ | | ⁱ bless thine |
| | ° Them feed and carry evermore. | | inheritance. |
| | | | ° and. |

Ver. 1. *My rock*.—I have preserved the order of the original, for the sake of preserving the ambiguity of the o. The expression 'my rock' may either be joined to the words that precede or to those that follow it. The meaning David intends to convey by calling God his rock he afterwards explains in ver. 7, as being the One on whom he depended for support—the One on whom he depended for his fuller exaltation; and possibly with the additional idea that he was One who was steadfast in his ways, and would not, like another Joab, compromise him by some unexpected and unworthy act.

Lest.—David was sensible that so great a crime must be publicly disclaimed by him, if he would 'escape the righteous judgment of God;' hence the moment he heard of it, he cried out, 'I and my kingdom are [be] guiltless before Jehovah for ever from the blood of Abner the son of Ner. Let it rest on the head of Joab, and on all his father's house' (2 Sam. iii. 28, 29, 37): and he craves an audience of God here, that he may renew his disclaimer.

Ver. 2. *My cry*.—For as David lifted up his voice and wept at the grave of Abner, so he lifted up his cry to God, protesting his innocence; and as he could not go to Gibeah, where the ark was (2 Sam. vi. 3), he lifted up his hands towards the tabernacle, praying with his face

Toward the holy oracle.—This is a striking name given to the sanctuary of God. Just as the heathen used to go to some famous temple to consult the oracle, so the sanctuary of the living God was not only the place for worship, but for asking oracular counsel. The priest with the Urim and Thummim returned the divine response, just as the priest or priestess of Jupiter or Apollo delivered the response of these divinities. David himself often 'inquired of the LORD' in this manner (1 Sam. xxii. 10, xxiii. 9; 2 Sam. v. 19, 23); and of Ahithophel's counsel it was said, that it was 'as if a man had inquired at the oracle of God' (2 Sam. xvi. 23).

Ver. 3. *Draw me not off*.—He uses a kindred expression on a kindred occasion (Ps. xxvi. 9). A good man loathes to be located among the wicked here (2 Pet. ii. 8); and it must be unspeakably worse to be associated with them in the world to come.

With wicked men—the very epithet he applies to the perpetrators of this deed in 2 Sam. iii. 34. The word is in the pl., because Abishai as well as Joab was concerned in it (vers. 30, 39).

Speaking peace.—Joab 'took Abner aside to speak with him *quietly*,' or peaceably, as in the margin—*i.* in peace or tranquillity; or, perhaps, 'concerning peace or tranquillity,' for it was on that errand Abner came.

While evil—the very word he uses, 2 Sam. iii. 39: 'Jehovah shall reward the doer of *evil* according to his *evil*.'

Ver. 4. *Give them according to their work*.—This is merely the preceding quotation converted into a prayer; and in that same verse we find one chief reason stated for the prayer,—the fact, namely, that David could not punish them himself; for 'these men, the sons of Zeruah, were too hard for' him.

Ver. 5. *For*.—It seems better to translate so, and join the verse with what precedes, rather than translate 'because,' and join the verse with what follows.

Neither understand.—We have here an explanation of Joab's hateful deed. He could not calmly leave the subversion of Saul's house in God's hands; could not wait the slowness of God's providence; could not comprehend the wisdom

of God's procedure ; and therefore he was ready to seize any opportunity however base, to resort to any expedient however treacherous, to compass this end ; in perfect contrast to David himself, who during the life of Saul resisted with horror the most tempting chances of cutting him off ; and even after the death of Saul manifested an equal horror of hastening events by sinful means (2 Sam. iv. 9-12). Many are like Joab. They cannot calmly wait for desirable changes till these can be effected in an honourable way, but hurry them on by an unscrupulous resort to any baseness, not knowing that in doing so they are acting as unwisely as they are acting wickedly. The proper time is never come, till the change can be effected without recourse to unworthy means.

There was another reason prompting Joab and Abishai to the commission of this crime. They slew Abner, 'because he had slain their brother Asahel at Gibeon in the battle' (2 Sam. iii. 30) ; but even if Abner had been to blame in that matter, they did 'not understand Jehovah's work, nor the doing of his hands,' and imitate his merciful and forgiving treatment of the provokers of his wrath, and remember that vengeance was his work, and not theirs, according to what was written, 'To me belongeth vengeance and recompense' (Deut. xxxii. 35).

Pull them down.—They were too firmly seated for David to dispost them. He actually made the attempt years afterwards, and failed (2 Sam. xix. 13, xx. 8). God, however, could easily bring them low ; and David here prays him to put forth his hand and pull them down, and not allow the removal of their great rival to consolidate their power.

Ver. 6. *He HATH heard*—as David had asked him to do (ver. 2). Of this David had proof, in the conviction universally prevalent, even throughout the kingdom of Israel, that David had no hand in the murder ; 'for all the people *and all Israel* understood that day that it was not of the king to slay Abner ;' 'and it pleased them, as whatsoever the king did pleased all the people' (2 Sam. iii. 37, 36).

Ver. 7. *Jehovah is.*—David had been anointed by Jehovah ; his whole dependence was on Jehovah ; he had ever left it to Jehovah to plead his cause ; and he had hitherto experienced Jehovah's help as he required it ; and he would still leave it to Jehovah to put him in possession of the full dominion promised him, in Jehovah's own time.

Ver. 8. *To his people.* לָעָם. The *textus receptus* has לָהֶם, 'to them.' The two expressions sound very much alike, but the sense requires the former ; for there are no persons specified before, to whom the pronoun 'to them' can refer. Several mss. have the reading לָעָם, and it is supported by the Sept., Syriac, and Vulgate versions, and adopted by many modern translators. There is a kindred expression at the close of next Psalm, ver. 11.

Deliverances.—David had been delivered from many different dangers on many different occasions.

His anointed one—i.e. David himself, who speaks of himself under this character on this very occasion (2 Sam. iii. 39), and frequently (Ps. xviii. 50, lxxxiv. 9).

Ver. 9. *Save thou.*—Such a murder was fitted to knit in firmer bonds the adherents of Ishbosheth, and rouse their indignation to the utmost ; and enough to bring down the vengeance of Heaven upon the land, had it not been the deed

of Zeruiah's sons alone, and publicly and solemnly disowned by David; and everything done to show both the king's and the nation's abhorrence of it.

Feed—*l.* act the part of a shepherd to them.

Carry—as in Isa. xl. 11, lxiii. 9—rather than 'lift up.'

PSALM XXIX.

A Psalm by David.

- | | | | |
|---|--|----------|--|
| 1 | Ascribe to Jehovah, ye sons of the mighty,
Strength ^t and glory ^t ascribe to Jehovah 'with awe; ^a
The glory ascribe of his name ^r to Jehovah,
In grandeur of holiness bow ye to JAH. ⁱ | 1
2 | ^r Ps. xvi. 7, 8.
ⁱ Jehovah. |
| 2 | The voice of Jehovah is over ^e the waters;
The God of all ⁱ glory doth thunder 'on high; ^a
Jehovah is over the masses of waters,
'The masses of waters o'erspreading the sky. ^a | 3 | ⁱ the. |
| 3 | The voice of Jehovah 'replete ^a is with grandeur; ^s
The voice of Jehovah 'replete ^a is with might; ^t
The voice of Jehovah is breaking the cedars;
° JAH ⁱ breaketh the cedars on Lebanon's 'height. ^a | 4
5 | ^o yea.
ⁱ Jehovah. |
| 4 | He maketh them also to skip like a bullock;
'Mount ^a Lebanon 'ev'n, ^a and Sirion 'too, ^a
'He maketh to skip ^a like a buffalo's young one:
The voice of Jehovah 'with ^a fire-flames doth hew. | 6
7 | |
| 5 | The voice of Jehovah is shaking the desert;
Jehovah the desert of Kadesh doth shake:
The voice of Jehovah the hinds brings to travail;
And naked ⁱ the forests it 'swiftly ^a doth make: | 8
9 | ⁱ bare. |
| 6 | And every one thing in his temple says 'Glory!
At the flood sat Jehovah, and never shall ° cease
To sit king: ⁱ strength Jehovah shall give to his people,
Jehovah shall bless his own people with peace. | 10
11 | ^o Jehovah.
ⁱ shall sit king for ever. |

Ver. 2. *Grandeur*—or 'majesty,' as the word is generally translated; but grandeur answers better here, because it better preserves the ambiguity of the Heb. word, which refers either to the splendid apparelling of the worshipper, or the inherent majesty of holiness itself.

Ver. 3. *The masses of waters*—*i.e.* the clouds collected in masses all over the sky.

Ver. 7. *With*.—For the omission of the prep. see Ps. xvii. 13, cxxvii. 2.

Doth hew—the proper meaning of the word (Isa. x. 15 ; Prov. ix. 1), referring to the lightning splitting the trees.

Ver. 9. *Hinds*.—G. and others render ‘oaks,’ and translate the clause thus :

The voice of Jehovah the oaks splits asunder.

Glory—not ‘his glory ;’ for there is no pronoun in the o. While God is exhibiting himself in such majesty, everything cries out ‘Glory !’

Ver. 10. *At the flood*—of Noah. The original word is never used for any other flood, but reserved for Noah’s exclusively. It is quite a different term that is employed in Ps. xxiv. 2. ‘At’ or ‘for’ the flood, not ‘upon.’ The prepos. is not the same as in ver. 3 ; and the meaning is not merely that Jehovah sat upon the waters of Noah as he sits upon the thunder-cloud, but that he sat *for judgment* at the deluge : ‘bringing in the flood upon the world of the ungodly’ (2 Pet. ii. 5).

Ver. 11. *Strength to his people*.—While Jehovah puts on his robes of terror in the thunder-storm, he will ‘give strength to his people.’ While the torrents of rain and sounds of dread remind them of the destroying flood of old, they are as safe as Noah was in that terrible time, for he will ‘bless his own people with peace.’ The Psalm, says one, begins with ‘Glory to God in the highest,’ and ends with ‘Peace on earth.’ God’s people can only ‘ascribe’ strength to him, but he can ‘give’ strength to them (cf. Ps. xxviii. 7, 8).

PSALM XXX.

THE inscription tells us that this Psalm is ‘by David,’ and that it was written ‘at the dedication of the house,’ *i.e.* of the house of Jehovah. For though לְדָוִד stands at the close of the inscription, the meaning is not ‘at the dedication of the house of David,’ as in A.V. ; for in such a case בֵּית is followed by the gen. and not by ל (Gen. xliii. 17, xlv. 16 ; Judg. xvii. 4 ; 1 Sam. xxxi. 10 ; 1 Kings xvi. 9). לְדָוִד unites here, as in so many other inscriptions, with מְזִמֹּר—‘a Psalm by David.’ Then we have the purport of the Psalm stated in the intervening words. It is ‘the song of the dedication of the house,’ *i.e.* of ‘the house of Jehovah God,’ as he styles it in 1 Chron. xxii. 1.

David had numbered the people ; Jehovah was displeased ; a pestilence was sent ; the destroying angel was stretching his hand over Jerusalem. David lifted his eyes and saw him, and implored that the vengeance might fall on him, and on his father’s house ; and the people be spared. On this, Gad was instructed to bid David go up and erect an altar to Jehovah on Mount Moriah, in the threshing-floor of Ornan. David immediately did so, and God ‘answered him from heaven by fire upon the altar of burnt-offering’ (1 Chron. xxi. 26) ; and when David saw that Jehovah answered him in Ornan’s threshing-floor, ‘then he sacrificed there’ (ver. 28) ; and ‘David said, This is the house of Jehovah God, and this is the altar of the burnt-offering for Israel’ (xxii. 1), *i.e.* This is the site of the temple that is to be built for Jehovah, and of the altar for Israel’s sacrifices. And he ‘dedicated’ it then and there as the place most holy to Jehovah thenceforward ; and this 30th Psalm is the song which he sung on the occasion—‘the song of the dedication of the house ;’ and the contents entirely accord with this explanation.

A Psalm—the Song of the Dedication of the House—by David.

^r i.e. of Jehovah.

- 1 Jehovah, I will thee extol, 1
 That^r free thou hast me set,^{rr} ^r or 'for.'
 And o'er me hast not let ^{rr} so Ges.
- Rejoice mine adversaries' 'soul.^a
 To thee, Jehovah, I appealed;ⁱ 2 ⁱ cried.
 And, O my God,^t thou hast me healed :
 My soul hast up from Hades^r led,ⁱ ^r i.e. the world
 Revived^e me from among the dead.ⁱ 3 ⁱ brought.
^e Ps. lxxi. 20,
 lxxxv. 6; Dent.
 xxxii. 39;
 1 Sam. ii. 6.
 2 Psalms to 'the Lord^a Jehovah raise,^r 4 ⁱ l. 'those that
 O saints of his, do ye;
 And praise 'unitedly^a
 The memorial of his holiness.^e
 For there's a moment in his ire, 5 ^r play or chant.
 In his good pleasure^r life 'entire:^a ^e Ps. xcvii. 12.
 Weeping may last the eve throughout,
 At morning there is rapture's shout. ^r i.e. his com-
 placence or
 well-pleased-
 ness.
- 3 Accordingly I 'thus^a did say, 6
 In my security^e
 I shall not movèd be;
 'I shall not movèd be^a for aye :
 In thy good pleasure,^s strong hast thou, ^a complacence
 Jehovah, set my mountain 'now.^a 7
 Thou didest hide thy countenance,
 I terror-struck became 'at once.^a
- 4 Jehovah, I to thee did call; 8
 Yea, I did plead with GOD,^r
 What profit's in my blood, 9
 If to corruption down I fall?
 Shall dust thy praises celebrate?
 Shall it 'at all^a thy truth^e relate?
 Jehovah, hear and pity me; 10
 Jehovah, do my helper be.
- 5 My wailing into dancing thou 11
 For me converted hast;
 Aside my sackcloth cast,
 And girded me 'with^a gladness 'now.^a
 That sing to thee 'my^a glory^r may, 12 ^r cf. Ps. xvi. 9.
 And unto silence not give way:
 Jehovah, thee my God 'adore,^a
 'And^a thank I will for evermore.

Ver. 1. *Mine adversaries*.—One of the three things offered David was, that he should flee for three months before his enemies (1 Chron. xxi. 12); and it was the only one he rejected (ver. 13): the decision between the other two he left to God.

Ver. 2. *I appealed*—*l.* cried (see 1 Chron. xxi. 17).

Healed.—Instead of allowing the angel to carry out the vengeance, God commanded him to sheathe his sword; and the destruction ceased.

Ver. 3. *Up from Hades*.—When David saw the angel stretch out his hand over Jerusalem, he might well consider himself a ‘dead man;’ and when the deliverance came, might well speak of his soul being brought up from the world unseen; ‘from whence also he received it in a figure’ (Heb. xi. 19).

The dead—*l.* ‘those that go down to the pit;’ precisely the same expression as in Ps. xxviii. 1, lxxxviii. 4, cxliii. 7, and often: an expression which invariably is equivalent to ‘the dead.’ The Masorites, not understanding how David could speak of being brought up from among the dead, changed the text-reading into the marginal one, ‘from my going down to the pit,’ without the slightest cause.

Ver. 4. The two clauses in the original seem constructed alike, and are translated alike by Ges., H., D.: ‘Play to Jehovah, and praise his holy memorial,’ *i.e.* the memorial he has chosen for himself for ever (Ex. iii. 15); praise the exhibition he has given of himself under the glorious and dreadful name of ‘Jehovah.’ If the rendering of the A.V. be preferred, the lines will run:

Play to Jehovah, saints of his,	
And render thanks do ye,	
Upon [*] the memory	[*] or, unto the
Of his ‘all-perfect’ holiness.	memory.

Ver. 5. *There’s a moment*.—The meaning is, he retains his displeasure only for a moment; his complacency, for a lifetime: the same thought as in Isa. liv. 8. The A.V. has mistaken the meaning. The next two lines repeat the thought in another form.

Ver. 6. *In my security*—*i.e.* when my throne was firmly established, and all mine enemies subdued on every side (1 Chron. xxii. 18). It was after all his wars with the neighbouring nations were over, and all attempts at rebellion within his own kingdom put down, that he said, ‘I shall have no more trouble; my toils and vexations are at an end: God has firmly established my power, so well pleased is he with my spirit and ways.’ This self-complacency on David’s part, and overweening conviction of his security, were displeasing to God. It was perfectly right in him to ascribe the secure and settled state of his kingdom to God’s being well pleased with him; but it was wrong in him to imagine he had so well deserved this complacency on God’s part, that he had nothing to fear henceforth. He should have rejoiced with trembling; and felt how largely that complacency was due rather to God’s readiness to overlook his weaknesses and failings, and to accept his imperfect endeavours to please him.

Ver. 7. *Strong* hast thou set my mountain; or, as others render, ‘thou hast set strength for my mountain.’

Thy countenance.—Whenever God withdrew his gracious support, it was soon seen into what follies David would yet fall. Despite his goodness, of which he

thought so highly, he could insist on having the people numbered; and this brought down upon him the displeasure of God, and with it one of the sorest calamities that had ever befallen him.

Ver. 8. *I to thee did call*.—He then piteously implored God to forgive and spare him; not, indeed, at the expense of his guiltless people. No; if further vengeance must be taken, he implored it might fall on him alone, and his father's house (1 Chron. xxi. 17); but he pleaded that the rod might be altogether laid aside, and the plague stayed. And he used the argument (ver. 9), that nothing would be gained by bringing him to the dust of death, but a loss occasioned to the cause of truth; for he felt he still possessed ability to show forth the praises, and to declare the counsel, of his God.

Ver. 11. *My wailing*.—His prayer was heard, and his tranquillity restored, in order that he might devote it to the service of God; which he tells us in

Ver. 12, he meant to do; and which he did, as his future Psalms testify; and as his earnest preparation of materials for the building and adorning of the future temple, to the collecting of which he immediately and 'with all his might' (1 Chron. xxix. 2) set himself, additionally proves.

PSALM XXXI.

THIS Psalm bears evidence of being written after David's escape from Keilah (1 Sam. xxiii.). The references to the incidents of that occasion are many. Several of the opening clauses are almost word for word the same as those of Ps. lxxi. They are put in italics wherever the identity exists.

By the Chief Musician, a Psalm by David.

- | | | |
|---|--|---|
| 1 | <i>In thee, O LORD, I refuge take;</i> | 1 |
| | <i>Shamed let me never be:</i> | |
| | O do thou, <i>in thy righteousness,</i> | |
| | <i>'Now^a to escape make me.</i> | |
| 2 | <i>Incline thou unto me thine ear,</i> | 2 |
| | With speed 'to ^a rid me 'come: ^a | |
| | To save me, <i>be a rock of strength^r</i> | |
| | To me, a fortress home. | |
| 3 | <i>° My cliff and fort art thou, ° me lead</i> | 3 |
| | And guide for thy name's sake; | |
| | Forth from this ^e net, they've hid for me— | 4 |
| | For thou'rt my strength—me take. ^r | |
| 4 | Into thy hand, 'O LORD, ^a do I | 5 |
| | Commit my spirit 'now: ^a | |
| | O thou Jehovah, God of truth, | |
| | Redeem'd me hast thou. | |

^r The word in Ps. lxxi. is all but identical in letters, but means 'lodging.'
^a for.
^e then.
^r bring.

- 5 Those, unto lying vanities 6
 Who pay regard, I hate ;
 And as for me, my confidence
 I on Jehovah set.ⁱ ⁱ I trust on.
- 6 I'll in thy grace exult and joy, 7
 For thou my miseries
 Hast looked upon ; my soul hast known
 In mine adversities :
- 7 And hast not shut me up^r 'forlorn^a 8 ^r the very ex-
 Into the en'my's hand :
 Thou in a wide 'and open^a place
 Hast made my feet to stand. pression,
 1 Sam. xxiii.
 12, margin.
- 8 LORD, pity me, for I'm in straits ; 9
 With provocation^e 'keen^a
 Mine eye, my soul, my belly too
 Is 'fast^a becoming lean.^r ^r s. cf. Ps. lxxvii.
- 9 For spent in sorrow is my life, 10
 My years 'are spent^a in groans ;
 My vigour sinks beneath my guilt,
 And lean^s become my bones.
- 10 'Mong all my foes I'm a reproach ; 11
 And eminently so
 Unto^d my neighbours : I'm a dread
 To those that do me know.
- 11 Those who observe me out of doors
 Flee from me ; I'm forgot, 12
 Like one that's dead ; I'm out of mind,
 Like earthware gone to nought.
- 12 For many's slander I have heard ;^r 13 ^r The Ziphites
 spoke of him
 as a rebel. The
 people of
 Keilah were
 terrified for
 Saul's
 vengeance.
^o together.
 Terror's on every hand ;
 In their consultings o' 'gainst me, they
 To take my life have planned.
- 13 But, O Jehovah, I have set 14
 My confidence^s on thee :
 I've said, Thou art my God ; my times 15
 Are in thy hand ; rid me.

- 14 From my foes and pursuers' hand
 'Deliver me :^a thy face
 Upon thy servant make to shine :
 O save me in thy grace. 16
- 15 Jehovah, let me not be shamed 17
 That^r I have called on thee ;
 O let the wicked be ashamed,
 For^e Hades silent be. ^{r or, For.}
^{e i.e. so dead as to be fit for burial.}
- 16 Let lying lips^r be rendered dumb, 18
 That impudently speak
 Against the righteous man, in scorn,^r
 And arrogance 'and pique.^a ^{r referring back to ver. 13.}
^{r like Nabal of that very district (1 Sam. xxv. 10, 11).}
- 17 How great's thy goodness thou, for those 19
 That fear thee, up hast laid :
 Hast for thy trusting ones before
 The sons of men displayed.
- 18 In secret of thy face, thou wilt 20
 Them from men's plots secrete ;^r
 From strife of tongues, wilt in a tent
 Make them a hid retreat.ⁱ ^{r cf. Ps. xxvii. 5.}
^{i hide them.}
- 19 O let Jehovah bless'd be, 21
 For signally dispensed^r
 His mercy^z unto me he hath,
 Within a city fenced. ^{r i. signaled to me.}
- 20 For I said in my hasty flight, 22
 'I'm from before thine eyes
 Cut off ;' yet at my cry to thee
 Thou heard'st my entreaty's voice.
- 21 O love Jehovah, all his saints : 23
 The faithful ones he guards ;
 And him that acts with arrogance
 Abundantly rewards.
- 22 Of courage be possessed ;^r and he 24
 Your heart shall fortify,
 All ye, who on Jehovah do
 Expectantly rely. ^{r similar to Ps. xxvii. 14, and yet different.}

Ver. 6. *And as for me.*—In going to rescue Keilah he consulted Jehovah, and when his men remonstrated and Jehovah still bade him go, he went in full confidence at once. So also he consulted Jehovah whether he should remain in Keilah or flee for his life.

Ver. 13. *For many's.*—The Ziphites spoke of him as a rebel, who should be entrapped and delivered up. The people of Keilah were terrified for Saul's vengeance for harbouring him, for they remembered what had been done to Nob; and they were consulting among themselves about the propriety of delivering him up, or sending his head to Saul. His own men, too, were very uneasy and alarmed.

PSALM XXXII.

WRITTEN apparently after the 51st, in which David had said, 'I will teach transgressors thy ways,' as a fulfilment of that promise; and hence called Maschil = Didactic or Instructive.

By David. Instructive.

- | | | |
|---|--------|-----------------------------------|
| 1 O mine 'exceeding ^a happiness! | 1 | |
| Forgiven the transgression is, | | |
| 'And ^a covered is the sin 'so vile. ^a | | |
| Happy the man 'gainst whom the LORD | 2 | |
| Doth not iniquity record, | | |
| And in whose spirit is no guile. | | |
| 2 Because ^r I silence kept, my bones | 3 | ^r as in Gen. |
| Consumed by reason of my 'groans ^a | | iii. 14, 17, Lev. |
| 'And ^a roaring all the day throughout : | | xi. 4, 5, 6, |
| For day and night thy hand did lie | 4 | and often. |
| Heavy upon me, turned whereby | | |
| My moisture was to ^r summer's drought. | | ^r <i>l.</i> into (see |
| | Selah. | Ps. xxxvi. 1). |
| 3 My sin I unto thee reveal, ^r | 5 | ^r <i>l.</i> make thee |
| And my transgression ^t not conceal : | | know. |
| 'I'll mine iniquity,' ^t said I, | | |
| 'Acknowledge to Jehovah 'now;' ^a | | |
| And of my sin 'then ^a didest thou | | |
| Forgive 'me ^a the iniquity. Selah. | | |
| 4 On this account, ^r his prayer to thee, | 6 | ^r See Ges. <i>Lex.</i> |
| Let ev'ry man of piety | | 2 (e); s. Lam. |
| Make at the time of finding ^e 'ear; ^a | | v. 17, Jer. |
| Upon the overflowing 'then, ^a | | iv. 28. |
| Of waters great 'on sons of men, ^a | | ^r Ges.: 'only,' |
| Him only ^r they shall not come near. | | as in Ps. xci. |
| | | 8, Job i. 15, |
| | | and often. D. |
| | | and others : |
| | | 'assuredly.' |

- 5 Thou art for me a hiding place ;
 O shut me up^r 'then,^a from distress,ⁱ
 'In secret of thy countenance :^a
 O compass thou me round about,
 'I pray thee,^a with the joyful shout
 Of 'perfected^a deliverance. Selah.
- 6 I *will* thee teach, and *will* thee show,
 The way wherein thou shouldest go ;
 I *will* thee counsel with mine eye :
 Beⁱ not like senseless horse or mule,
 Which bit and bridle trappings rule,ⁱ
 Since^r it to thee will not come nigh.
- 7 The wicked man has many woes ;
 But who doth on the LORD repose,^r
 Mercy shall compass him around :
 Ye righteous in the LORD, rejoice
 And triumph ;^o shout 'with joyful voice,^a
 All ye in heart sincere 'and sound.^a
- 7
^r s. 2 Sam.
 xx. 3.
ⁱ straits. There
 is a paron.
 which cannot
 be preserved
 in English.
- 8
ⁱ I, be ye.
ⁱ with bit and
 bridle, its
 ornament for
 restraint.
^r or, That unto
 thee it come
 not nigh.
^r trust.
- 10
^o and.
- 11

Ver. 1. *O mine*.—No supplement is needed ; and the one universally proposed utterly spoils the beauty and force of the impassioned commencement of the Psalm. The י אֲשֶׁרִי is not merely the usual const. form of the word here, but embraces also the 1 pers. pron., as in Gen. xxx. 13 ; and the literal rendering is, 'O my happiness ! forgiven's the transgression, covered's the sin.' There is even a paron. between the verbs which cannot be imitated in English. David did not need to specify which transgression he referred to. In Ps. li. 3 he had said, 'My sin is continually before me ;' how natural then for him, when forgiveness came, to break forth with the joyous burst, 'O my happiness ! the transgression is forgiven, the sin is covered !'

Transgression.—The three terms, 'transgression,' 'sin,' and 'iniquity,' refer back to Ex. xxxiv. 7. David reverts to them again in ver. 5.

Ver. 3. *Because*—as in Gen. iii. 14, 17, Ps. xci. 14—rather than 'when.' It was 'because' he would not confess, that God kept smiting him.

Ver. 6. *On this account*.—Let every saint pray and confess who has been guilty of sin. This is the 'only' way of escaping when the waters of judgment rise.

Ver. 7. *O shut*—He begins to pray, as he had directed others to do.

Ver. 8. *I will*.—This is God's answer to David's prayer.

'*I will thee counsel*,' Ges. renders, 'For thee consult will.'

Ver. 9. *Senseless*—*l.* without understanding. It may be joined thus : 'be not ye senseless,' or as given above.

PSALM XXXIII.

SOME have supposed this Psalm to be a second part of the 32d, because the first verse of this has a slight resemblance to the last of that,—a very slender foundation for their supposition. The contents are dissimilar.

- | | |
|--|--|
| <p>1 Ye righteous, in Jehovah joy,ⁱ
 Praise th' upright doth beseech;^r
 With ten-stringed psalt'ry^t thank the LORD,
 Play with the harp^t to him.</p> | <p>1 ⁱ L. shout.
 ^r Ps. xciii. 5.^s</p> |
| <p>2 A new song to him sing; the strings,
 Mid shouting, strike^d with grace;
 For right's^z Jehovah's word, and all
 His work in faithfulness.</p> | <p>3
 4 ^z upright.</p> |
| <p>3 He righteousness and judgment loves;
 'And love them ever will:^a
 The mercy of Jehovah doth
 The earth 'completely^a fill.^r</p> | <p>5
 ^r L. the earth is full of the . . .</p> |
| <p>4 'Of old^a the heavens by the word
 Were of Jehovah made;
 And by the Spirit of his mouth^r
 Was all their host 'arrayed.^a</p> | <p>6
 ^r or, And by the breath from out his month.</p> |
| <p>5 He piles the waters of the sea
 Together as a heap;
 In storing houses layeth up
 The billows of the deep.</p> | <p>7</p> |
| <p>6 Let all the earth Jehovah fear,
 The world's whole multitudeⁱ
 Dread him: for HE said, and it was;
 HE ordered, and it stood.</p> | <p>8
 9 ⁱ All the inhabitants of the world.</p> |
| <p>7 Jehovah, 'at his pleasure,^a doth
 The heathen's counsel break;^r
 'And^a he the peoples' purposes
 Of no effect doth make.</p> | <p>10
 ^r Ezek. xvii. 19.</p> |
| <p>8 The counsel of Jehovah firm
 For evermore doth last,
 'And^a of his heart the purposes
 From age to age 'stand fast.^a</p> | <p>11</p> |
| <p>9 Happy the nation 'is indeed,^a
 Whose God Jehovah is;
 The people, whom for heritage
 He chosen hath as his.</p> | <p>12</p> |

- 10 Jehovah from the heav'ns looks down ; 13
 Sees all the sons of men ;
 Earth's dwellers all from his fixed seat 14
 He hath within his ken.
- 11 'And^a he it altogether^r is 15 ^r See Ps.
 Their hearts who fashioneth ; iv. 8, n.
 'And^a he it is who all their works
 'And ways^a considereth.
- 12 The king deliverèd^t is not 16
 By greatness of a host ;
 No hero's by the greatness saved^t
 Of might, 'which he can boast.^a
- 13 The horse for preservation proves 17
 'But^a a deceitful thing ;
 And by the greatness of its power
 It no escape can bring.
- 14 Lo ! towards those who do him fear 18
 Is 'turned^a Jehovah's eye ;
 To^c those who on his mercy do
 Expectantly rely ;
- 15 In order to preserve their soul 19
 From death, 'and from the grave ;^a
 And in the time of famine 'sore,^a
 Them 'still^a alive to save.
- 16 Our soul upon Jehovah waits ; 20
 Our help and shield is he :
 For glad's our heart in him ; for trust 21
 On his holy name do we.
- 17 O let thy mercy be on us, 22
 Jehovah, 'thou Most High :^a
 According as we do on thee
 Expectantly rely.

PSALM XXXIV.

By David, when he changed his reason before Abimelech, who drove him away,
 and he departed.^r

^r 1 Sam. xxi.

- 1 At all times bless Jehovah's 'name^a will I ; 1
 His praise shall in my mouth be constantly :
 Boast in Jehovah shall my soul 'henceforth ;^a 2
 Hear it, ye meek ones, and exult with mirth.ⁱⁱ ⁱⁱ be glad.

- | | | | |
|----|--|----|---------------------------------------|
| 2 | 'Come, ^a magnify Jehovah 'now ^a with me ;
° Let us exalt his name unitedly : | 3 | ° and. |
| | 'Downcast, ^a I sought Jehovah, and he did
Me answer, and of all my terrors rid. | 4 | |
| 3 | 'Early ^a they looked to him, and bright became ;
Nor did their countenances blush 'for shame. ^a | 5 | F wanting. |
| | 'Greatly ^a this poor man cried ;° Jehovah gave
Good ear, ⁱ and him from all his straits did save. | 6 | ° and.
ⁱ Jehovah heard. |
| 4 | 'Hard by the fearers of his holy name ⁱ
Jehovah's Angel camps, and rescues them.
Jehovah's good : O do but taste and see ;
The man who trusteth in him, happy's he. | 7 | ⁱ his fearers. |
| | | 8 | |
| 5 | 'Keep in Jehovah's fear, ⁱ ye saints of his ;
For to his fearers want of nought there is :
Nack may young lions, and of food be scant ;
But no good shall Jehovah's seekers want. | 9 | ⁱ fear
Jehovah. |
| | | 10 | |
| 6 | 'My ^a children, come, 'and ^a unto me give ear ;
I will instruct you in Jehovah's fear.
'Now ^a who's the man who loveth ^t life, who days
Desireth, ^t good to see, 'while here he stays ? ^a | 11 | |
| | | 12 | |
| 7 | 'Do thou guard thy tongue from evil 'then, ^a
And 'let ^a thy lips from speaking guile refrain :
Pass evil by, and good 'unwearied ^a do ;
Search after peace, and 'keenly ^a it pursue. | 13 | |
| | | 14 | |
| 8 | 'Quite ^a towards the righteous are Jehovah's eyes,
So likewise are his ears towards their loud cries ;
'Right ^a 'gainst ill-doers is Jehovah's face,
Their memory from off earth to erase. | 15 | |
| | | 16 | |
| 9 | 'Scream ^o do 'the righteous, ^a and Jehovah hears,
And rids them out of all their straits 'and fears. ^a
To broken-hearted ones Jehovah's nigh,
Saves those of contrite spirit, 'from on high. ^a | 17 | ° or, shout. |
| | | 18 | |
| 10 | 'Unnumbered ⁱ are the ills the just befall,
And yet Jehovah rids him of them all :
'With watchful care ^a keep all his bones doth he,
Not one of them 'at all ^a shall broken be. | 19 | ⁱ many. |
| | | 20 | |

- 11 *Yet* ill^s the wicked man to death shall thrust ; 21
 And those be guilty held who hate the just :
 Jehovah doth his servants' souls *redeem* ; 22
 None shall be guilty held who trust^r in him. ^r take refuge.

In this alphabetical Psalm, as in the 25th, the letter answering to F is wanting, and the last couplet begins with the letter answering to R.

Ver. 5. *They looked*—or, according to the reading of the Septuagint and Vulgate :

‘Ever^a look *ye* to him, and brightened grow,
 Nor let, with blush of shame, *your* faces glow.

PSALM XXXV.

WRITTEN during the Ziphite persecution (1 Sam. xxiv.) ; but however descriptive of David's own case, there is manifestly a greater than David here. The Psalm is very strongly Messianic.

By David.

- | | | |
|---|----------------|---|
| 1 Jehovah, with my impleaders plead ;
With those that fight me fight :
Grasp shield and buckler, and arise
To help me ^r ‘in thy might.’ ^a | 1

2 | ^r <i>l.</i> in my help. |
| 2 And out ‘gainst my pursuers draw
The spear, and stop the way :
Unto my soul ‘right speedily,’ ^a
‘I’m thy salvation,’ say. | 3 | |
| 3 Let them shamed and confounded be,
My soul who seek ‘in hate ;’ ^a
Let them go backward, ^r ° let them blush,
My hurt who meditate. | 4 | ^r cf. John
xviii. 4, 6.
° and. |
| 4 Let them be like unto the chaff
Before the wind ‘that’s blown ;’ ^a
While th’ angel of Jehovah is
Pushing them ‘swiftly’ ^a down. ^c | 5 | |
| 5 O let their way be ‘unto them’ ^a
Darkness and slipperiness, ^c
While th’ angel of Jehovah is
Pursuing ^s them ‘apace.’ ^a | 6 | |
| 6 For they without a cause ‘at all’ ^a
For me have hid their net ; ^t | 7 | ^t The words
for ‘net’ and
‘pit’ seem to
have been |

- Without a cause have dug a pit,^t
 My soul destroyed to get.ⁱ
- 7 Upon him O let ruin come ; 8
 Let him not be aware :
 The net he hid let catch himself ;
 Fall let him ruined^s there.ⁱ
- 8 And in Jehovah shall my soul 9
 'With joy^a transported^t be ;
 In thy salvation leap^t it shall
 'For very ecstasy.^a
- 9 My bones shall all say, ' Who's like thee, 10
 LORD, from his overmatch
 Who doth the poor, from his pillager
 The poor and needy, snatch ?'
- 10 Witnesses rise of vi'lence ; they 11
 Me ask what I know not :
 They ill for good^r return to me : 12
 Bereaved my soul they've got.ⁱ
- 11 Yet I—yet in their sickness I 13
 Myself in sackcloth dress'd ;ⁱ
 Brought down my soul with fasts ; my pray'r
 Return then on my breast.^r
- 12 I walked about, as though my friend 14
 Or brother he had been ;
 'Evën^a as one a mother mourns,^g
 I bowed down sorrowing 'keen.^a
- 13 But in my halting^e they are glad, 15
 And they are gathered too ;
 Gathered 'gainst me the smiters^e are,
 'Though^r them^a I never knew.
- 14 They tear away, and do not cease
 Me with abuse^p to lash ;ⁱ
 Revilers for a piece of bread 16
 Their teeth upon me gnash.
- 15 O Lord, how long wilt thou look on ? 17
 My soul back from among

transposed in
 the o.—an
 opinion to
 which D. as
 well as earlier
 critics incline.
ⁱ l. for my soul.

ⁱ l. into the
 ruin let him
 fall into it.

^r Saul acknow-
 ledges as much
 (1 Sam. xxiv.
 17 ; cf. Ps.

cix. 5).
ⁱ l. 'To be be-
 reaved is for
 my soul.' Then
 all forsook him
 and fled, and
 God hid his
 face from him.

ⁱ my clothing
 was sackcloth.
^r explained,
 Matt. x. 13.

^e cf. Isa. l. 6.

^r (see Ps.
 v. 2) ; or, 'And
 those.'^a

ⁱ l. in defiling
 me (Jer. iii. 9).
 בִּלְעָדָי should
 be joined to
 ver. 15.

Their ruins^s bring thou ; my lone^r one
From 'mid the lions young.

^r s. Ps. xxii. 20.

16 Thanks in the congregation great 18

Render to thee will I ;
Amid a people powerful
I will thee glorify.¹

¹ praise.

17 Let those who falsely^r are my foes 19

Not o'er me joy 'elate ;^a
Nor those wink with the eye, who do
Without a cause me hate.

^r i.e. on false pretences, as if they were concerned for Cæsar and for God, when even Pilate knew that 'for envy they had delivered him.'

18 For they will not speak peace ; but 'gainst 20

The quiet of the land
Have tales of deep deceptiveness^r
'Industriously^a planned.

^r l. words of deceitfulnesses.

19 They widen, too, their mouth 'gainst me, 21

'Aha ! aha !' they say,
'Our eyes have seen : ' Jehovah, thou 22
Hast seen 'as well as they.^a

20 O do not thou keep silence, Lord ;

Be not afar from me :

Wake, ° rouse thee up, my God and Lord, 23
Unto my cause^r and plea.

° and.

^r l. judgment.

21 Judge me, Jehovah, mine own God, 24

After my righteousness ;
And let them not joy over me,
'Elate with their success.^a

22 Let them not say within their heart, 25

Aha ! we are relieved ;^r
Not say, ' We have him swallowed up,'
'Our end we have achieved.^a

^r i.e. we have got quit of him at last. G. is manifestly right in considering the Heb. word to be a verb. The *s.w.* occurs Ex. xxiii. 12, xxxi. 17, 2 Sam. xvi. 14, rendered 'refreshed.'

23 Let those be shamed, ° together blush, 26

Who at my hurt are glad ;
Who magnify themselves 'gainst me,
Be with ° confusion clad.

refreshed.' It is the word used of the refreshment of the Sabbath ; and after their work on the 'Preparation,' 'this was the refreshing' ! on the Sabbath, while Christ was in the grave.

° and.

° shame and.

- 24 Let those who love my righteousness^r 27 ^r to correspond with 'thy righteousness' in next verse.
 Shout, and be glad; nor ceaseⁱ
 To say, The LORD be magnified,^s
 Who loves his servant's peace. ⁱ l. say continually.
- 25 So shall my tongue 'delightedly'^a 28
 Thy righteousness proclaim;
 'Delightedly,^a the whole day long,
 The praises of thy name.'ⁱⁱ ⁱⁱ l. thy praise.

PSALM XXXVI.

THIS Psalm, in the A.V. and the other translations I have seen, is like the place of the dead as described by Job—'a land of darkness, as darkness itself, . . . without any order, and where the light is as darkness.' In the version here offered is presented a natural and connected sense—a sense which harmonizes well with one of the saddest chapters of David's life, and is not unworthy of his pen; and to bring out that sense there is not the addition or omission or transposition of a single letter. In two instances a word is differently divided from the way the Masorites have given it: that constitutes the whole amount of change I have made.

The Psalm is a soliloquy regarding the baseness of Ahithophel's conduct, as contrasted with the faithfulness of God.

Argument:—(1) How faithless one's own counsellor may prove, vers. 1-4; (2) how kind and true God ever shows himself, vers. 5-12.

By the Chief Musician, by the servant of Jehovah, by David.

- 1 'Thus even,^a thus saith the transgressorⁿ 1 ^a i.e. Ahithophel.
 To the bad man,^r 'Into the fight;'ⁿ ^r l. wicked
 There's, O my heart, no dread whatever man, i.e.
 Of God 'the Lord^a before his sight.'ⁱ Absalom.
ⁱ eyes.
- 2 For how iniquity^r to find out, 2 ^r 2 Sam.
 And how to hate, he^r maketh smoothⁿ xvi. 21.
 With *his* eyes unto him;^{rr} wickedness^v 3 ^r Ahithophel.
 And guile the words are of his mouth. ^{rr} Absalom.
- 3 He^r to be wise, to act well,^{rr} ceaseth; ^r Ahithophel.
 Wickedness^s on his bed doth plan; 4 ^{rr} s. 1 Kings
 Himself in not a good way setteth; viii. 18,
 Rejecteth^e not the evil^r man. 2 Kings x. 30.
^e s. 1 Sam.
 viii. 7, xv. 23.
^r i.e. Absalom,
 so called Ps.
 v. 4.
- 4 Thy grace Jehovah's in the heavens; 5
 Up to the skies thy faithfulness;
 Thy righteousness is like God's mountains; 6
 Thy judgments are a vast abyss.

- 5 Thou man and beast preserv'st, Jehovah : 7
 O God, how precious is thy grace !
 Then wouldⁿ the sons of men, in shadow
 Of thy wings, make their hiding-place,ⁱ ⁱ *L. take refuge.*
- 6 They, with the fatness of thy house 'then,^a 8
 Well satisfied should 'ever^a be ;
 And of the stream of thy delights,^r thou ^r *L. Edens.*
 To drink should'st give them 'lib'rally.^a
- 7 For, 'lo,^a of life with thee's the fountain : 9
 In thy light O mayⁿ we see light :
 Prolong thy grace to those who know thee, 10
 Thy righteousness to the upright.^o ^o *of heart.*
- 8 O let the foot of arrogance 11
 Not come^r upon me, 'O my God ;^a ^r *cf. 2 Sam. xvii.*
 Nor let the hand of evil-doersⁱ 1, 2.
 Make me to wander 'forth abroad.^a ⁱ *wicked men.*
- 9 There has heⁿ fallen, and the workers 12
 Of wickedness^s have down been pushed ; ⁿ *viz. Ahitho-*
 And never more shall they be able phel.
 To rise again : 'they now are crushed.^a

Ver. 1. *Thus saith.* נאם. This peculiar expression, so often used in reference to God, so seldom in reference to others, although in reality a participle signifying 'the thing uttered,' 'the utterance,' is never the nom. to a succeeding verb, but always stands by itself as a separate clause ; and the utterance it refers to is invariably given in the identical terms employed by the speaker. There was a singular propriety in using this almost sacred expression here, in connection with Ahithophel, for 'the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God' (2 Sam. xvi. 23).

The transgressor.—פושע is not here the noun signifying 'transgression,' but the participle signifying 'transgressor,' as in Isa. xlviii. 8, as also in Ps. xxxvii. 38, li. 1, 3, and often. The word that follows נאם is always the speaker whose utterance is to follow. Ahithophel is the person meant, and the description in the subsequent verses exactly applies to him, but would fit comparatively few transgressors ; for it is not a general likeness that is sketched, but an individual portrait, and a very peculiar one.

To the bad man—i.e. Absalom. The A.V. translates, 'the transgression of the wicked man,' but the words are barely capable of such a rendering, while the one here proposed is the natural one, ל indicating the party to whom the utterance is made.

Into the fight, בקרב ; A.V. 'in the midst,' or 'within.' קרב in several instances means 'fight,' 'battle,' 'war ;' and, what is not a little remarkable, it is the very word used for this in the other Psalm referring to Ahithophel (Ps. lv. 18, 21), as

well as in the historical narrative of this event (2 Sam. xvii. 11), and is so rendered in the A.V. in all these cases. In the last, we have not only the noun, but this same prep. **ל** before it, and the two rendered 'to the battle' (cf. the parallel expression, 1 Sam. xxvi. 10). **ל** often means 'into' (Ps. xxxvii. 15, cix. 18, cxli. 10; Gen. xxvii. 17, xxxi. 33; 2 Sam. xxiv. 14; Isa. ii. 19; Jer. xxxvi. 5; Prov. xviii. 10). Ahithophel's advice to Absalom was: 'Into the fight' at once, without losing a single night (2 Sam. xvii. 1).

My heart.—The Syr., Sept., and others, read '*his heart*,' without any authority, not knowing what to make of the enigmatical words.

If it be difficult to extract any reasonable sense out of the A.V.'s rendering of this 1st verse, it is not less so to extract any out of H.'s, 'The oracle of transgression to me, the wicked within my heart, there is no fear,' etc.; or D.'s, 'What transgression says to the wicked man is well known to my heart;' or W.'s, 'The oracle within my heart ascribeth crime to the wicked man, as there is no fear,' etc. So wide of the mark, indeed, are the renderings, that one is tempted to wonder if the authors had the ordinary Heb. text before them. In the translation I propose, every word retains its ordinary meaning, and occupies the same position in the English as in the Hebrew text; and the sense brought out is an exact expression of David's sentiments at a memorable crisis of his life.

No fear.—Ahithophel's advice to Absalom, to pursue and destroy his father at once, showed he had little fear of God before his eyes; and his previous advice regarding his father's concubines showed he had none. Hence David adds,

Ver. 2. *For . . . he maketh smooth.*—The verb is here used in its literal sense, 'to make smooth,' as in Isa. xli. 7, and therefore followed by the prep. **ל**; and not in its derived sense of 'to flatter,' in which case it would have been followed by the prep. **ל** (cf. Prov. xxix. 5). It occurs in Kal in the kindred Psalm (lv. 21).

With his eyes, i.e. with his far greater penetration, Ahithophel made smooth to Absalom the course proper for him to pursue, i.e. pointed it out distinctly, made it clear and smooth. The course he recommended was for Absalom to commit such an enormity, to manifest such hatred towards his father, to wound his feelings so deeply, as to render all hope of reconciliation an impossibility; that so his partisans might be assured it would be a fight to the very death. And he showed him how to accomplish this—'how to find out iniquity, and how to hate;' and it were impossible to say whether the plan were more atrocious, or more admirable for the end designed. 'The words of his mouth' were the perfection of 'wickedness and guile;' and how the vile suggestion they contain should have occurred to him will become more easily understood after the perusal of the remarks on ver. 3.

How iniquity.—The A.V. has, 'until his iniquity be found to be hateful.' This is as far from the meaning as it is from literal exactness. The marginal rendering comes nearer the sense.

And how.—Disjoin the final **ו** from עֲוֹנוֹ, and prefix it to לְשֹׁנָא.

Ver. 3. *He to be wise*—*ל*. 'to act wisely.' One wonders that a man so sagacious as Ahithophel should have gone over to Absalom's side. The success of Absalom's cause must have seemed very questionable; but even if it should succeed, what had Ahithophel to gain? He could hope for no higher position than he already held, and his tenure of office would not be so secure under the son as it had been under the father. What, then, could tempt him to transfer

his allegiance? He must have had private reasons, and of the strongest kind, before he could have taken so mad a step. He had; and the Bible does not leave us in ignorance of them. He had a great personal and family wrong to avenge. Bathsheba, whom David had seduced, was his grand-daughter, being the daughter of Eliam (2 Sam. xi. 3) his son (xxiii. 34); and the Gilonite could not but be deeply enraged at the disgrace brought on his house: so that we need the less wonder that, when an opportunity of paying the king back in the same form afterwards occurred, he did not spare him the bitter mortification (2 Sam. xvi. 21). Ahithophel may also have been informed of the means David had taken to make away with his grandson-in-law, Uriah the Hittite; and this would add intensity to his resentment. Desire for revenge may thus have goaded him on to a course which would never have approved itself to his cooler judgment, even although there had been 'no fear of God before his eyes' to keep him from it. And once committed to that sinful course, he would be compelled in spite of himself to advance, and to resort to many unwise and wicked expedients. His ancient sagacity, so like oracular inspiration, would degenerate into the subtilty of the devil; and, having put himself on the wrong side, he would have to contend with the superior wisdom of God, in the working out of the perilous enterprise he had set himself.

Ver. 4. *On his bed.*—Day would not suffice for the maturing of his plan. The night would be needed too; and his bed would be the fittest place for perfecting, without distraction and without suspicion, so difficult and complicated a scheme. And busily occupied he must have been both night and day, before he could bring such a wide-spread rebellion to the very morning of its outbreak, and within an ace of complete success, without a suspicion of its existence being excited in a single breast. Circumstances no doubt favoured him. His own position as 'chief counsellor' gave him a mighty advantage, made him acquainted with all the secrets of state, and rendered others less inclined to surmise mischief, since he had no suspicions. He would also find the army disposed to sympathize with him, for both Eliam and Uriah were among David's 'mighty men' (2 Sam. xxiii. 34, 39); and the chiefs of it ready to listen to a suggestion that others of them might be served as Uriah had been, or to a hint that their king was now leaving to others the defence of the country and the perils of the field, and occupying himself too much with ecclesiastical arrangements, compositions, and services, and with preparations for the meditated Temple. Still it must have cost even Ahithophel, with all his sagacity, a wonderful amount of planning, and watching, and superintending, before he could bring so hazardous an undertaking so near a triumphant conclusion, under a leader so vain, so rash, so every way unsafe, as Absalom.

That it was he, and not Absalom, that planned it all, can scarcely admit of doubt. No man who thinks of the time it took to mature the conspiracy, of its extensive ramifications, of the apparent impossibility of keeping its existence a secret, of the completeness of the arrangements for its success; who sees Absalom go in to the king to get the royal permission to set out in state for Hebron; who knows that the very men who accompany him have not the remotest idea of the errand on which they are going; who hears trumpet answering trumpet throughout all the tribes, and heralds in every city proclaiming that Absalom reigneth; and beholds David flying at once and with utmost haste from his capital, and,

despite his haste, barely saving himself from being overtaken and slain,—can hesitate for a moment in exclaiming, ‘Is not the hand of Ahithophel in all this?’ It *must* have been he who secretly directed the movements of Absalom from the first, and taught him how to ingratiate himself with the people. It may even have been he who put the thought of rebelling into his head: it certainly was he who guided its development. And his words were all the more likely to be ‘smoother than butter,’ that ‘war was in his heart’ (Ps. lv. 21). Absalom could not have acted as he did, without awakening surmises as to his ulterior designs in one so astute as the Gilonite. They evidently understood each other perfectly; and the first intimation Ahithophel had of the conspiracy, was neither the sound of the trumpets announcing a new sovereign, nor yet the message inviting himself to Hebron (2 Sam. xv. 12).

Himself . . . setteth.—No hint was given Ahithophel from above that he should revenge the disgrace of his family. He took vengeance at his own hand, and set *himself in not a good way*—in a most unjustifiable one. He had good reason to be angry with David, to rebuke, to condemn David, or even perhaps to quit his service; but none to levy war against him, especially after God had expressly spared his life, and declared his intention of chastising him himself.

Rejecteth—as in 1 Sam. xvi. 1, Jer. ii. 37, and frequently; not ‘abhorreth,’ as in A.V.

The evil man—Absalom, so called Ps. v. 4. Ahithophel rejected not the overtures of Absalom when he sent for him (2 Sam. xv. 12), but openly deserted his old heaven-anointed, heaven-supported master, to follow the fortunes and to guide the counsels of the young usurper.

Ver. 5. *Thy grace.*—If Ahithophel had cause to be angry with David, God had still greater; for the offence was unspeakably more against him than against Ahithophel, or even against Uriah, as David knew and confesses (Ps. li. 4); nor did God wink at the offence any more than Ahithophel. But how different the spirit he manifested! David is struck with the contrast, and rejoices to set it forth, as he here communes with his own heart: ‘Ahithophel’s love is vanished, turned all to malice and enmity;’ but ‘thy mercy, O Jehovah,’ unchanged, undiminished, unwithdrawn, is still ‘in the heavens:’ his fidelity is at an end, its root rottenness, its blossom gone up as dust; but thou art the same, constant and true, without variableness or shadow of turning; ‘thy faithfulness is unto the skies:’ his resentment was to be expected, for he has suffered injury; but in redressing his wrongs he has stooped to worse iniquities than those which he resents; but ‘thy righteousness,’ both in punishing and pardoning the transgression, towers aloft like the everlasting hills: his view of the sin is but shallow and selfish; thou seest it in its deep enormity and far-reaching consequences: ‘thy judgments are a great abyss.’

Ver. 6. *God’s mountains*—such as are plainly seen to be his, and worthy of him, capable of being reared by his hand alone, *i.e.* the loftiest mountains.

Ver. 7. *Then.*—often means ‘then’ (Ps. lv. 12; Gen. xliv. 26; 2 Sam. xv. 34; 2 Kings i. 10, iv. 41, x. 14; Job xxii. 29; Hos. vii. 1, xi. 1), though its ordinary meaning, ‘and,’ would answer here well enough.

Would—*i.e.* if people would only trust God more and men less, it would be happier for them. The A.V. misses the meaning here.

Thy wings.—The ‘thy’ is emphatic. David probably felt he had placed too

much dependence on Ahithophel, and unbosomed himself too freely to him. At any rate, he felt God would betray, God would deceive, none who trusted in him, in the way Ahithophel had deceived and betrayed him.

Ver. 8. *Delights*—the same word as is translated ‘Eden’ in Genesis, only it is here in the plural number.

Ver. 9. *In thy light*.—He had lost his ‘chief counsellor,’ and craves the benefit of God’s guidance.

Ver. 11. *Come upon me*.—Ahithophel had said, ‘Let me choose out 12,000 men, and I will come upon him’ (2 Sam. xvii. 1, 2),—the very expression here employed.

Ver. 12. *There is he fallen, and*.—Disjoin י from נפל and prefix it to בעל, and the words will read, ‘there is he fallen,’ i.e. Ahithophel; in whose death David saw such a pledge of the overthrow of the whole conspirators, that he could add, ‘and the workers of wickedness are pushed down,’ though their actual discomfiture had not yet taken place; for in his view it was now as sure as if it had already occurred.

PSALM XXXVII.

By David.

- | | | |
|---|--|---------------------------|
| 1 | Against the evil-doers | 1 |
| | Do not thyself inflame; | |
| | ‘Gainst those that practise mischief | |
| | Be not ‘of ^a envious ‘frame: ^a | |
| | For like unto the green grass | 2 |
| | Be soon cut down shall they; | |
| | And like the tender herbage, | |
| | They wither ¹ shall away. | ¹ fade. |
| 2 | BUILD trust upon Jehovah, | 3 |
| | And ‘stedfastly ^a do good; | |
| | Dwell in the land, and feed thou ^r | ^r s. cf. Prov. |
| | On faithfulness ‘for food: ^a | xv. 14. |
| | ° Delight thou in Jehovah; | 4 |
| | And unto thee impart | “ and. |
| | He shall, ‘in fitting season, ^a | |
| | The wishes of thy heart. | |
| 3 | ‘Calmly ^a thy way roll over | 5 |
| | Upon Jehovah’s ‘will; ^a | |
| | And place on him reliance, | |
| | And he shall it fulfil. | |
| | And forth he, like the light, shall | 6 |
| | Thy righteousness bring ‘soon; ^a | |
| | And ‘he shall bring ^a thy judgment | |
| | ‘Forth, ^a like unto the noon. | |

- 4 Do thou unto Jehovah 7
 Be silent, 'be thou dumb,^a
 And confidently wait thou
 For him 'till judgment come ;^a
 Inflame thee not against one
 Who prospers in his path,
 Against the man devices
 Who executed hath.
- 5 'Entirely^a leave off anger ; 8
 ° From hot displeasure cease ; ^c and.
 Thyself 'with wrath^a inflame not,
 Only to act amiss :
 For those shall out be rooted 9
 Who act amiss ; but those
 The land shall 'still^a inherit
 Who trust on GODⁱ repose. ⁱ Jehovah.
- 6 For yet a 'very^a little, 10
 And then the wicked's gone :
 Thou at ^e his place shalt seek him,
 But trace of him there's none.
 The meek the land, however, 11
 Inherit shall for aye ;
 And over an abundance
 Of peace delight^s shall they.
- 7 'Gainst him that's 'truly^a righteous 12
 The wicked man doth plot :
 His teeth he 'even^a gnasheth
 On him 'in anger hot.^a
 The Lord shall 'in derision^a 13
 Laugh at him 'from on high,^a
 Because he 'clearly^a seeth
 His day is drawing nigh.
- 8 His^r sword drawn hath the wicked, 14 ^r l. *their* sword,
 His bow hath bent as well, etc.
 To slay the poor and needy,
 Th' upright in walk to fell.
 His sword into his own heart 15
 Shall notwithstanding go ;
 And broken all to pieces
 Shall 'likewise^a be his bow.

- 9 **I**f with the righteous person 16
 There but a handful^r are,
 They're better than vast numbers
 Of wicked men 'by far.^a
 For broken all to pieces 17
 Shall be the wicked's arms;
 But righteous men Jehovah
 Bears up 'amidst alarms.^a
- 10 **K**now doth 'the Lord^a Jehovah 18
 The days of perfect men:
 Their heritage shall also
 For evermore remain:
 They in the time of evil 19
 Ashamed shall not be 'made;^a
 And in the time of famine
 They shall be fully fed.ⁱ
- 11 **L**aid low shall beⁱ the wicked, 20
 However, 'one and all;^a
 And such as adversaries
 Are of Jehovah 'shall,^a
 Like grandeur of the pastures,^r
 'Evanish and decay:^a
 Consumed they are 'already,^a
 In smoke consumed are they.
- 12 **M**eanly^a the wicked borrows, 21
 And doth not pay it back;
 The righteous showeth pity,
 And gives 'to those who lack.^a
 "Those shall the land inherit 22
 Who blessed of him have been;
 While those of him accurs'd,
 Shall out be rooted 'clean.^a
- 13 **N**e'er fail to be^a established^c 23
 By GOD,ⁱ 'and guided right^a
 The goings of the man, who^r
 Doth in his way delight.
 Although he fall, he shall not 24
 Be 'wholly^a prostrate thrown;
 Because Jehovah's bearing
 His hand up 'in his own.^a

^r So W., and
 rightly: the
 Heb. word
 often signifies
 few (Num. xiii.
 18, xxvi. 54);
 and the con-
 text requires
 this sense.

ⁱ satisfied.

ⁱ Perish shall.

^r So Ges.
 and D.

^c For.

^r is here =
 the relative.
 (See Ges. *Lec.*
 1 (d).)

- 14 **O**nce I was young, I'm old now ; 25
 Yet I've not witness'd
 The righteous man forsaken,
 And *his* seed begging bread.
 All day he's showing pity,^s 26
 And lending 'those in need,^a
 And for a 'special' blessing^g
 Are 'sure to be^a his seed.
- 15 **P**ass thou away from evil, 27
 And 'stedfastly^a do good ;
 So shalt thou dwell for ever
 'In happy quietude.^a
 For 'righteousness and^a judgment 28
 The 'Lord^a Jehovah loves,
 And ne'er his saints forsaketh,
 'But faithful ever proves.^a
- 16 **Q**uite safe^a they're kept for ever, 29
 But rooted out shall be
 The offspringⁱ of the wicked,
 'And perish utterly.^a
 The righteous shall inherit
 The land 'with all its store ;^a
 And they shall dwell upon it
 For 'ever^a—evermore.
- 17 **R**ich utterances of^a wisdom 30
 The righteous person's mouth
 Pours out ;^o his tongue speak judgment ^o and.
 'Continually^a doth.
 Within his heart 'engraven^a 31
 The law is of his God :
 His footsteps shall not waver,
 'As he pursues his road.^a
- 18 **S**ecreted close,^a the wicked 32
 Doth for the righteous lurk ;
 And 'eagerly^a deviseth
 How he his death may work.
 Jehovah will, however, 33
 Not leave him in his hands :
 Neither will he condemn him
 When he in judgment stands.ⁱ
- ^h should probably be wanting in כִּי-לֵם, that the verse may begin with the proper letter.
ⁱ seed.
^o and.
ⁱ on his being judged.

- 19 Then confident dependence 34
 Upon Jehovah place ;
 And 'carefully^a observe thou
 His way 'in every case :^a
 And so he to inherit
 The land shall thee exalt :
 The downfall of the wicked
 View 'presently^a thou shalt.
- 20 Viewed^s I've 'ere now^a the wicked, 35
 While formidable^e 'seen,^a
 And spreading like a 'bay^a tree,
 In native soil^e 'and^a green ;
 Yet passed he 'notwithstanding,^a 36
 And, lo ! was not 'all round,^a
 For 'carefully^a I sought him,
 Yet could he not be found.
- 21 Witness the man that's perfect, 37
 And view thou the upright ;
 For to the man of peace, 'lo !^a
 There is a future^e 'bright.^a
 But those that are transgressors 38
 Shall 'wholly^a be destroyed ;
 The future of the wicked
 Cut off shall be, 'and void.^a
- 22 Yes,^r righteous men's salvation 39
 Is from Jehovah's 'hand :^a
 He in the time of trouble
 Their fortress^e 'still doth stand.^a
 And HEⁱ shall keep and free them ; 40
 Shall from the wicked free
 And save them ; since for refuge
 They unto him do flee.ⁱ
- ^e H., D., W.
ⁱ should probably be omitted, that the verse may begin with ה.
ⁱ Jehovah.
ⁱ take refuge in him.

PSALM XXXVIII.

THE expression להזכיר, occurring in the inscription of this Psalm and of the 70th, and translated in the A.V. 'to bring to remembrance,' is the same expression as in 1 Chron. xvi. 4 is translated 'to record ;' and by a reference to that place we shall best ascertain its exact meaning here. David, we are told, appointed certain Levites to minister before the ark for three purposes : 'to record,' or rather 'to remind,' 'to thank,' 'to praise,' Jehovah, God of Israel. First 'to remind' the God of Israel, *i.e.* to bring to his remembrance the case of his suffering people ; and the 38th and 70th Psalms were two that were specially composed and made use of for this purpose : and hence the title that distinguishes them, להזכיר, Le-Hazkir, 'to remind :' cf. Isa. xliii. 26.

A Psalm, by David, to remind.

- 1 Jehovah, in thy *rage*,^r 1 ^r with the exception of this word, the verse is precisely the same as Ps. vi. 1.
 O discipline me not ;
 Nor do thou me correct
 In thy displeasure hot.
- 2 For, 'lo !^a down into me 2
 Are come thine arrows 'dire ;^a
 And down upon me 'too,^a
 Thy hand is come^s 'in ire.^a
- 3 My flesh, through thy fierce wrath, 3
 No soundness is therein ;
 No peace is in my bones,
 By reason of my sin.
- 4 For mine iniquities— 4
 Gone o'er my head they are :
 They're like a heavy load,
 Too heavy for me 'far.^a
- 5 Rank through my folly smell 5
 My wounds ; they putrid flow :
 I'm bent, I'm sore bowed down ; 6
 All day I mourning go.
- 6 For filled 'all over^a are 7
 My loins with burning pains :
 Moreover, in my flesh
 No soundness there remains.
- 7 I stiffened^o am become ; 8
 °Sore broken down am I ; ° and.
 By reason of my pangs
 Of heart,^r I roaring cry.ⁱ ^r the pangs of my heart.
ⁱ I roar.
- 8 O Lord, all my desire 9
 Before thee is revealed ;
 And from thee, 'O my God,^a
 My groaning's not concealed.
- 9 My heart 'all^a palpitates ; 10
 My vigour fails me 'sore ;^a
 The light, too, of mine eyes,
 Ev'n it^r with me's no more.

- 10 My lovers and my friends 11
Stand from my stroke aloof;
And to a distance 'too,^a
My relatives remove.
- 11 And those who hunt my life 12
Lay snares; who seek my wrong
Speak mischiefs; and devise
Deceits the whole day long.
- 12 And I, like one that's deaf, 13
Hear not; or, like one dumb,
Who opens not his mouth,
'No word from me doth come.^a
- 13 Yea, I am like a man 14
Become, who heareth not;
And who within his mouth
No arguments hath got.
- 14 For 'trustfully^a on thee, 15
Jehovah, I rely;
O Lord my God, thou wilt
Thyself make the reply.
- 15 For I did say, Lest they 16
At me should gladdened be;
On slipping of my foot,
Should triumph^r over me. ^r magnify
themselves.
- 16 For, 'lo!^a I ready am 17
To halt; before me, too,
My suffering is 'still^a
Continually 'in view.^a
- 17 For mine iniquity 18
Declare^e I, 'and my guilt;^a
By reason of my sin,
I with affright am filled.¹ ¹ I am
affrighted at.
- 18 And active are my foes, 19
Increased in strength they get;
And multiplied are those
Me wrongfully who hate.

- | | | | |
|----|---|----|--|
| 19 | And those, who me with ill
Instead of good reward,
Oppose me 'bitterly, ^a
Since good I follow hard. | 20 | |
| 20 | Jehovah, fail ^s me not ;
°Keep not from me apart :
Haste to my help, O Lord,
Who my salvation art. | 21 | ^s my vigour
fails, but do
not thou
fail me.
° my God. |
| | | 22 | |

PSALM XXXIX.

THIS Psalm and the 62d form a twin-pair, as D. has well observed. In the title of both, Jeduthun is expressly named; and the leading word of both is the same, viz. the word 'only,' which occurs four times in the 39th, and six times in the 62d. And the theme of the one is the exact complement of the other: in the former, the nothingness of man; in the latter, the all-sufficiency of God. They belong apparently to the same melancholy period: the 39th being penned immediately after the suppression of Absalom's revolt, while David was smarting under the reproaches and insults hurled at him by Joab, on account of the grief he manifested for the loss of his son; the 62d being penned after the suppression of Sheba's revolt, which furnished a second memorable proof how little dependence could be placed on man, and how much might be placed on God.

By the Chief Musician, by Jeduthun,^r a Psalm by David.

^r 'viz. by Jeduthun.' See title of Ps. iv. n.

- | | | | |
|---|---|---|---|
| 1 | I said, I 'well ^a will keep my ways,
That with my tongue I may not sin ; ^r
Will with a curb ^e my mouth keep ^s in,
Before me while the wicked ^r stays. | 1 | ^r despite Joab's
provocation.

^r Joab. |
| 2 | Dead silent ⁱ —dumb from good was I :
But stirr'd's my grief: my heart grew hot
In me while musing ; ⁱ kindled got
The fire ; I with my tongue did cry. ⁱ | 2 | ⁱ mute in
silence.

ⁱ I. 'in my
musing,' or
'moaning.'
(See Ps. v. 1,
n.)
ⁱ speak. |
| 3 | Jehovah, O make me mine end
And measure of my days to know,
What 'really ^a it is ; I 'so ^a
How frail I am shall comprehend. | 4 | |
| 4 | Lo ! thou my days made handbreadths ^r hast ;
Mine age as nothing is with thee ;
Only ^e completest vanity
Is ev'ry man, though standing fast. | 5 | ^r each day is
like a hand-
breadth ; not,
the whole life. |

- 5 Only in shad'winess walks man,
Only 'for^a vanity's^s th' ado
They make; he heaps up, yet know who
Shall gather it^r he never can. 6
- 6 And what do I, Lord, hope for now?
From thee mine expectation is:
Rid me of all my trespasses;^r
The fool's reproach me make not thou. 7
- 7 Mute was I, nor my mouth presumed
To ope,ⁱ because thou didest it;
O let me of thy stroke be quit;^r
By thy hand's conflict I'm consumed.^r 8
- 8 With chastenings for iniquity
Thou man^r correctest, and dost blight,
Like as a moth, his fond delight:^o
Each man is only^s vanity. Selah. 9
- 9 LORD, hear my pray'r; ^o list to my call;ⁱ
Unto my tears not silent be:
For I a stranger am with thee,
A pilgrim, as my fathers all. 10
- 10 O look from off me,^m 'I implore,^a
That brightened up^o I 'yet^a may grow;
Before I 'hence away^a shall go,^r
'Far hence away,^a and be no more. 11
- 11 ^r remove from off me thy stroke.
^r cf. 2 Sam. xii. 10, 11, and Ps. vi. 2, 3.
^r David himself.
^o his infant child, Amnon, Absalom, etc.
^o and.
ⁱ cry. 12
- 12 ^m Ges., H., D.; Isa. xxii. 4: Job vii. 19, xiv. 6, where it should be so rendered.
^o Job x. 20, where it should be so rendered.
^r Job x. 21. 13

PSALM XL.

By the Chief Musician, by David, a Psalm.

- 1 Upon Jehovah wait
Expectantly did I;^r
And unto me he did incline,
And hearkened to my cry;
And from the pit of noise,^o
The mire of clay, did bring
Me up; ^o my feet raised on a rock,
My steps establishing.ⁱ 1
- 2 A new song in my mouth,
Praise to our God, he placed:
Many 'shall see, and awed shall be,'^r
And on the LORD shall rest.ⁱ 2
- 3 ^r Ps. lii. 6.
There is a paron. in the o.
ⁱ trust. 3
- ^r l. waiting, I waited.
- ^o and.
ⁱ established.

- Happy the man is, who 4
 Doth in the LORD confide;ⁱ
 And turns not to the proud, and those
 To lies^r who go aside. ^{r a lie.}
- 3 Jehovah, O my God, 5
 Things many^e hast thou done;
 Thy wondrous deeds, ° thy thoughts for us ° and.
 In order set can none:^r ^{r Ges., D., give}
 Them would I unto thee a different
 Declare; I would 'essay translation.
 To^a speak of them; more numerous
 Than to be told are they.
- 4 Delight in sacrifice 6
 Nor offering dost thou;
 'Nay, but^a thou ears for me dost dig:
 Burnt- nor sin-off'ring 'now^a
 Dost thou demand: then, lo! 7
 I come, say I, 'to thee;^a
 'Come^a with^e the volume of the book,
 Written concerning me.
- 5 Thy pleasure to perform, 8
 My God, delight I do;
 And thy law in the 'very^a midst
 Is of my bowels^e 'too.^a
 Forth in th' assemblyⁱ great 9
 I righteousness do show;
 Lo! I will not my lips shut up,
 Jehovah, thou dost know.
- 6 I do not cover up 10
 Thy righteousness, 'O God,^a
 Within the midst of mine own heart;
 I 'everywhere abroad^a
 Declare thy faithfulness
 And thy salvation 'both;^a
 I from the congregation great
 Hide not thy grace and truth.
- 7 Jehovah, do not thou 11
 Thy sympathies from me
 Shut up:^s O let thy grace and truth
 Keep me continually.

- For evils me engird^e 12
 'Till they cannot be told ;
 Upon me mine iniquities^r
 Have 'firmly^a taken hold,
- 8 So that I cannot see :
 They are more numerous
 Than are the hairs upon¹ my head ;
 And my heart fail me does.
 'Be pleased^r to free me, LORD ; 13
 O LORD, haste to mine aid ;
 Let those *together* be ashamed, 14
Together blush be made.
- 9 'That seek my soul *to cut*
It off; let them be 'quite^a
 Driv'n back, and to confusion put,
 That in my hurt delight,
 In payment of the shame 15
 They down on me would draw :^r
Let those be desolate, who say
 'To me, Aha ! aha !
- 10 'In thee be all, who seek 16
 Thee, glad and overjoyed :
 Who thy salvation love, say still,¹
 The *LORD* be magnified.
 Though poor and needy I'm, 17
 The *Lord* for me *takes thought* :¹
 My help and rescuer art thou ;
My God, O tarry not.'

^r explained by
 Isa. liii. 6.
 They were
 ours, but be-
 came his : for
 he took our
 sins.

¹ cf. Ps. lxix. 4,
 but the verb is
 different.

^r From this
 verse, almost
 identical with
 Ps. lxx., ex-
 cept the words
 in italics.

^r l. their shame.
 Somewhat
 parallel is Jer.
 l. 28 : 'Ven-
 geance of his
 temple ;' and
 quite parallel is
 Ps. xxxv. 17 :
 'their ruins.'
¹ continually.

¹ l. deviseth.

Though suggested perhaps by events in David's life, this Psalm is strictly Messianic ; and Christ is the speaker throughout.

Ver. 1. *Expectantly*, rather than 'patiently' (A.V.).

In order set.—Ges., D., and others translate thus :

Thou many things hast wrought,
 Thy wondrous deeds and thoughts for us :
 Compare to thee can nought.

Ver. 6. *Ears dig*.—If the existing text be the true reading, then we are not to explain, as often done, this expression by Ex. xxi. 6 ; for the Heb. verb does not signify 'to dig through,' 'to bore,' but simply 'to dig ;' and besides, it would be difficult in ordinary houses to bore both ears with an awl to the same door-post at one and the same time. It is to be explained by Isa. l. 5 ; 'to dig ears' being equivalent to 'opening the ear,' so that one may hear, and hear to obey : as explained by the clause that follows, 'and I was not rebellious, neither

turned away back.' 'When exaction was made,' I 'became answerable,' and 'gave my back to the smiters,' etc. 'Ears dig for me thou dost' would thus mean, 'Thou preparest me for obedience,' and 'Lo! I come:' and the result is told by Paul: 'By the *obedience* of One shall many be made righteous' (Rom. v. 19). The LXX. must have had a different reading before them, for they render, 'a body hast thou prepared for me,' but are not supported by existing MSS.

Ver. 7. *Come with.*—So Ges., D. ׁ often means 'with' after the verb 'to come.' See Ps. lxvi. 13, 1 Sam. xvii. 43, 45, 2 Kings v. 9; and H.'s objections have no weight.

The volume of the book—the Scriptures of the o.t. Christ came with it, guiding himself by it, and prepared to do, and to undergo all that was 'written' therein

Concerning him, and so to 'fulfil all righteousness.' And after a large portion of it was already fulfilled, we hear him telling his disciples, 'Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.' 'לִי, l. 'on me,' i.e. 'concerning me,' as this same expression is rendered, 2 Kings xxii. 13. A very large part of 'the book' was written 'on' Christ—'concerning' Christ's doings, sufferings, and glory.

PSALM XLI.

DAVID's own experience during the rebellion of Absalom may have given occasion to this Psalm, but it mainly portrays the experience of a greater Sufferer than he; and is quoted by Christ himself as 'written concerning him' (John xiii. 18).

Argument:—(1) He feels joyfully assured of divine support in his coming sorrows, vers. 1-3; (2) he prays for it, ver. 4; (3) his enemies, on the contrary, feel assured of his approaching destruction, vers. 5-9 (they long for it, ver. 5; work for it, ver. 6; consult for it, ver. 7; imagine their wish is on the verge of fulfilment, ver. 8; and to appearance it is, ver. 9); (4) he prays for their disappointment, ver. 10; (5) feels confident his prayer is heard, ver. 11; (6) gives thanks in consequence, ver. 12.

By the Chief Musician, a Psalm by David.

Messianic.

- | | | |
|---|---|--|
| 1 Happy me!—dealing prudently ^r
Towards the Feeble One, ⁿ
Jehovah will deliver him
The evil day upon. ⁱ | 1 | ^r Isa. lii. 13.
ⁿ i.e. Christ.

ⁱ the day of evil. |
| 2 He will him guard and keep alive;
Happy on earth he'll 'still ^a
Be held; ° thou wilt not give him o'er
Unto his en'mies' will. | 2 |

° and, or, for. |
| 3 Him on the couch of languidness ^o
Jehovah will sustain:
Thou in his illness wilt for him
Change ^e all his bed 'of pain. ^a | 3 | |

13 Blest be Jehovah, Isr'el's God, 13
 From everlasting 'then,^a
 Ev'n unto everlasting too:
 Amen, 'yea,^a and amen.

Ver. 1. *Happy me*—*l.* O my happiness (see Ps. xxxii. 1, n.). The first and the last Psalm in the first division of the Psalter begins with אֲשֶׁר־,—the former referring to the happiness of the saint, the latter to the happiness of the Saviour.

Feeble one—not 'poor;' properly lean, thin (Gen. xli. 19; 2 Sam. xiii. 4); then weak, feeble (2 Sam. iii. 1).

Deliver him—*i.e.* the Feeble One, Christ. In the A.V. and others there is a strange want of connection between the first three verses and the rest of the Psalm. In this version the continuity is perfect. According to the A.V., God is represented as rewarding him who is kind to the poor. According to the version here proposed, God is represented as kind himself to the Poor or Feeble One, who had supplicated that kindness (ver. 4), and acknowledges thankfully its bestowment (ver. 11).

Ver. 2. *Happy on earth*.—On the very earth from which he was hurried with cries of 'Away with him,' he shall be *pronounced* happy (cf. Ps. lxxii. 17), and shall be *made* happy, by seeing the pleasure of the LORD prospering in his hand.

Ver. 3. *Him on*.—He is here portrayed under the similitude of a man attacked by sickness, as in Ps. lxi. he is portrayed under the similitude of a man drowning. In his agony in Gethsemane an angel was sent to strengthen him; and on a previous occasion, when his soul was troubled, a voice came to him from heaven (John xii. 27, 28). In like manner, when the thought of his sufferings and death began to be pressed home on his mind, and it became needful for him to announce their approach to his disciples, his transfiguration took place by way of support.

Wilt for him.—The A.V. rightly retains the fut. here, though W., D., and H. think that the use of the præter. was intended to indicate a change of the meaning. Nothing is commoner in such animated representations of the future, than the occasional interchange of the præter. (Ges. Gr. § 124, 4). In his worst illness, when he was 'crucified through weakness,' when 'he poured out his soul unto death,' Jehovah 'changed *all* his bed,' 'loosed the *pains* of death,' and set him far above the reach of future suffering; for 'Christ, being raised from the dead, dieth no more; death hath *no more* dominion over him.'

All the various acts of kindness specified in these three verses the Saviour felt so assured of at the hand of God, that in looking forward to the time when they would be needed, he exclaims, 'O happy me! dealing prudently towards his Feeble One, Jehovah will do all this for him; and prudent *is* his dealing towards him, though he mete out for him such a series of sufferings.' Though confident, however, of divine support, he does not fail to ask it.

I say.—The assurance did not render supplication needless. It presupposed the doing by himself of all that was proper towards obtaining the desired help. But if it did not render supplication needless, it gave the strongest encouragement for its exercise—the certainty it would not be fruitless.

I have sinned—not personally, but as bearing the sins of the world, and therefore ‘numbered with the transgressors.’

Ver. 6. *Speaks falsehood*—l. ‘hollowness,’ pretending friendliness, and trying to throw me off my guard by hypocritical praises, while

His heart collects guilt for him—i.e. matter of calumny and accusation (cf. Matt. xxii. 15–17; Luke xi. 53, xx. 20).

He speaketh it.—He reports all he has noted in his interview that may tend to inculcate me.

Ver. 8. *A thing of Belial*—a ‘flood’ of destruction, in which Belial’s hand can be clearly traced. They, too, could see as well as the evangelist, that ‘Satan had put it in the heart of Judas to betray him;’ that it was *devilish* wickedness in one of the twelve to act such a part; but would say, as a little later on, But that is his look-out, not ours. ‘What is that to us?’ let him ‘see to that.’ They saw the destruction was none the less likely to be complete, that Belial’s hand was in it; and that was all they cared about. That rejoiced them more than Judas’ treachery disgusted them. With such effectual help, they saw they would manage to crush him now.

Ver. 10. *But*.—They think they have put me so effectually and so far down, that I shall never more be able to arise; but raise thou me up, that they may discover their mistake, and receive their due reward.

Ver. 12. *In mine integrity*—not ‘on account of,’ ‘because of,’ as H.

PSALM XLII.

THOUGH generally attributed to some of the sons of Korah, from a misunderstanding of the title, it bears the impress of David very clearly on every stanza; and, along with the 43d, was written about the same time as the 84th—during his absence from Jerusalem in Absalom’s time.

By the Chief Musician, Instructive,^r by the Sons of Korah.^{rr}

^r see Ps. xxxii.

title, n.

^{rr} see Ps. iv. title, n.

1 As pants the hart for water-brooks, 1

° My soul, Lord,ⁱ pants for thee:

° so.

For God, the living God, thirsts ‘sore’^a 2

ⁱ O God!

My soul; when shall I come ‘once more,’^a

The face of God to see?

2 My tears have day and night been meat 3

For me, while it was said

All day^o to me, ‘Where is thy God?’

I thisⁱ remember, and abroad

4

My soul in^r me I shed.

ⁱ these things.

^r same preposition in Ps. cxliii. 4.

3 Yet^r in the crowd^{rr} will I pass on:

I’ll lead them slow along,

Into the house of God, with voice

Of thanksgiving^t and joyful noise^t

Of feast-observing throng.

^r s. 2 Sam.

xxiii. 5; cf.

Isa. ix. 1,

1 Sam. xv. 35.

^{rr} Heb. word nowhere else occurs.

- 4 Why be cast down, my soul, 5
 And be in^s me distressed?
 Hope thou in God;
 For I shall him again extol,
 The safety of my countenance,
 And mine own God.^p
- 5 My soul within^z me is cast down: 6 ^z in.
 I consequently will
 From Jordan land remember thee;
 And from the Hermons^r 'equally,^a ^r Hermon is
 And from the Little Hill. double-peaked.
- 6 Deep unto deep is calling loud 7
 'Now^a at thy torrents' roar;
 Me all thy breakers, 'Lord, alas!^a
 And all thy billows 'likewise,^a pass
 'In dread succession^a o'er.
- 7 'O let 'the Lord^a Jehovah 'then^a 8
 Appoint^r his grace by day;
 And in the night a song with me,
 Shall, to the God of my life, be
 The prayer,^e 'which I pray.^a ^r cf. Ps. vii. 6.
- 8 I unto God my rock will say, 9
 Why hast thou me forgot?
 O wherefore^z do I mourning go,
 Through the oppression of the foe,
 'And quietness have not?^a
- 9 Mine en'mies,^d to a murdering^e 10
 Among my 'very^a bones,
 Reproach me, while they all the day,
 'Where is thy God?' unto me say,
 'In bitter taunting tones.^a
- 10 Why be cast down, my soul, 11
 And why^e in me distressed?
 Hope thou in God;
 For I shall him again extol,
 The safety of my countenance,
 And mine own God.

Ver. 2. *To see*—not 'to appear.' The Heb. verb, when in Niphal and signifying 'to appear,' has almost always the prep. *ל* after it, as in Ex. xxiii. 17. The

same desire we find him expressing on a similar occasion, while a fugitive in the wilderness of Judah (Ps. lxxiii. 2).

Ver. 4. *In me.*—יָעֵץ seems, by general admission, to have this sense in a few special instances (cf. Ps. cxliii. 4).

Yet.—This is a meaning which עֵץ occasionally has (cf. 2 Sam. xxiii. 5, 1 Sam. xv. 35; Isa. ix. 1), and which seems required here. The rendering of the A.V. is inadmissible. The tense is not only fut., but the chorus determines the character of the composition; and the chorus is, 'Why art thou cast down?' There must therefore be a change in the plaintive strain before arriving at the chorus, in order to introduce it fittingly.

Ver. 5. *And mine own God.*—In A.V. this expression begins ver. 6, but should evidently, as many interpreters have seen, be connected with the fifth verse (see Delitzsch). All the change requisite is to disjoin י from פָּנִי and prefix it to אֱלֹהֵי; then the chorus is precisely the same in all the three instances of its occurrence (Ps. xlii. 5, xlii. 11, xliii. 5), with the one exception, that the second 'why' does not occur in xlii. 5.

Ver. 8. *Prayer*—the only substantiated meaning of the Heb. word (cf. Ps. xc. title, cxlii. title), and the present seems the simplest rendering of the verse.

Ver. 9. *My rock.*—W. would read, 'I will to God say, O my rock.'

PSALM XLIII.

^r For date see Ps. xlii. title.

1 Judge me, O God, and plead my cause : 1

Do thou deliver me

'Soon^a from a nation pitiless ;^r

A man,^r too, of deceitfulness,

And of iniquity.

^r not kind.

^r Absalom.

2 For thou the God art of my strength ;^r 2

Why hast thou me cast off ?

'O wherefore do I mourning go,^r

Through the oppression of the foe,'

'The adversaries' scoff ?^a

^r cf. Ps. xxxi. 2.

^r Ps. xlii. 9.

3 O send thou forth thy light and truth ; 3

Let them my footstepsⁱ lead :

O to thy hill of holiness,ⁱ

And to thy dwellings, 'God of grace,^a

Let them bring me, 'I plead.^a

ⁱ me.

ⁱ hill of thy holiness.

4 I to the altar then of God 4

'Exulting^a will come 'nigh,^a

To God, the gladness of my joy ;

And thee to praise my harp employ,ⁱ

O God, my God, will I.

with my harp.

5 'Why^r be cast down, my soul? 5 ^r Ps. xlii. 5.
 And why in me distressed?
 Hope thou in God;
 For I shall him again extol,
 The safety of my countenance,
 And mine own God.'

PSALM XLIV.

By the Chief Musician, by the Sons of Korah,^r Instructive.^{rr}

^r See Ps. iv. title
^{rr} See Ps. xxxii. title.

1 O God, we with our ears have heard, 1
 Our fathers us have told,
 The work thou didst in their days work,
 'Ev'n^a in the days of old.

2 Thou, 'O Jehovah,^a with thy hand 2
 Didst drive the heathen out,
 And plantedst them;^r the nations didst
 Break down, and them^r mad'st sprout.^e ^r our fathers.

3 For not with their own sword it was, 3
 That they the land obtained;
 Nor was it their own arm, for them
 Deliverance that gained.

4 For it was thy right hand, thine arm,
 The light, too, of thy face;
 For thou didst take delight in them,
 'Thy love on them didst place.^a

5 Thou, 'thou^a art he,^e my King, O God: 4
 Do thou, 'we thee entreat,^a
 For Jacob, 'as of old,^a command
 Deliverance^r 'complete.^a ^r the word is pl. in the o.

6 By thee our foes we 'yet^a will push :^e 5
 In thy name will 'likewise^a
 Those, 'O Jehovah,^a trample down,
 That up against us rise. ^e Deut. xxxiii. 17; 1 Kings xxii. 11.

7 For in my bow I will not trust, 6
 Nor save me shall my sword;
 For thou dost save us from our foes, 7
 And shame our haters, 'Lord.^a

- 8 In God we'll make our boast;^r 'in him
We'll glory^a all the day;
And to thy name for evermore
Thanksgiving we will pay. Selah.
- 9 Thou, also,^e 'Lord,ⁿ dost cast us off,
And us confound dost thou;
And with our armies any more
Go forth thou wilt not 'now.^a
- 10 Yea, 'even^a from before the foe
Thou makest us turn back;
And those that hatred bear to us,
Spoil for themselves, 'and sack.^a
- 11 Thou us deliverest up like sheep,
For meat 'designed, O God:^a
And us among the heathen 'round^a
Thou scatterest abroad.
- 12 Thy people thou dost sell, 'and that^a
For no exceeding sum;^e
And dost not with the price of them
Increased^e 'in wealth^a become.
- 13 Unto our neighbours a reproach
Thou makest us 'as well;^a
A scoff and mockery to those
'Thatⁿ round about us 'dwell.^a
- 14 A proverb 'also^a thou hast us
Among the heathen made;
Among the nations, 'us^a a thing
At which to shake the head.
- 15 Before me my confusion 'deep^a
Is all the day 'in view,^a
And of my countenance the shame
'Quite^a covereth me 'too:^a
- 16 Because of the reproacher's voice,
And the blasphemer's 'tongue;^a
The presence of the enemy
And the revenger^r 'strong.^a

8 ^r cf. Ps. lvi. 4, n.

9 ^e properly 'also.' The former kindness and present reverse were both from God. No doubt it is substantially = 'And yet,' 'but now.'

^r s. cf. Ps. viii. 2.

- 17 All this upon us, 'Lord,^a is come, 17
 Yet we forget^r not thee ;
 Nor do we in thy covenant
 Behave deceitfully. ^{r the perf. tense (A.V.) is ambiguous; the present brings out the meaning clearly.}
- 18 Ne'er draws our heart back, swerves our step 18
 From thy path ; while^r thou us
 Dost in the place of dragons break, 19
 With death's shade cover'st 'thus.^a ^{r כִּי = when, while.}
- 19 If our God's name we do forget, 20
 To strange gods stretch our hands,
 Shall God not search this out ? for he 21
 Heart-secrets understands.
- 20 For 'tis for *thy* sake, 'Lord,^a that we 22
 Are kill'd all the day,
 That we accounted are as sheep
 For slaughter 'and for prey.^a
- 21 Awake, why sleep'st thou, Lord ? rouse up, 23
 Nor cast off evermore :
 Why hide thy face, forget our woe^r 24
 And our oppression 'sore ?^a ^{r ל. affliction.}
- 22 For bow'd to dust's our soul ; to earth 25
 Our belly cleaves ; awakeⁱ 26
 For help to us ; and us redeem,
 'Ev'n^a for thy mercy's sake. ^{i arise.}

Ver. 17. *We forget*—'yet have we not forgotten' (A.V.). But the perfect tense is ambiguous : the present brings out the meaning clearly ; which is not, 'all this is come upon us, and yet not because we had been offending ;' but, 'and yet we do not desert thy service, but still cleave fast to thee.' This is the very connection in which the passage is quoted in Rom. viii. 36.

PSALM XLV.

By the Chief Musician, on the Lilies, by the sons of Korah, Instructive,^r
 a Song of the loved ones.

^r See Ps. xlii. title.

- 1 'With^a a good word my heart boils up :^e 1
 I'll to^r the King recite
 What I have made ;^r my tongue, the pen
 Of scribe that fast doth write. ^{r or 'of.'}
^{r my work.}

- 2 Thou fairer art than sons of men ; 2
 Grace from thy lips doth pour :^r
 And therefore God hath blessed thee,
 'And that^a for evermore. ^r l. is poured
out by (2) thy
lips.
- 3 O gird thou on, thou Mighty One, 3
 Thy sword upon thy thigh ;
 'Thy glory,^a thy magnificence,
 And 'royal^a majesty.
- 4 And riding 'in^a thy majesty, 4
 For truth on prosp'ring go,
 Forⁱ meekness, righteousness; and featsⁱ
 Let thy right hand thee show. ⁱ and.
ⁱ dread things.
- 5 O let thy sharpened arrows 'too^a— 5
 The people under theeⁿ—
 Into the midstⁿ of the King's foes
 Fall 'overwhelmingly.^a ^a l. heart =
midst; cf. Ps.
xlv. 2.
- 6 For ever and for evermore 6
 Endures thy throne, O God ;
 A sceptre of uprightness is
 Thy kingdom's sceptre-rod.
- 7 Thou lovest right and hatest wrong ; 7
 Hence God,^s thy God, 'in love^a
 Anoints thee with the oil of joy,
 Thy comrades 'all^a above.
- 8 Myrrh, ° aloes, cassia, are all 8 ° and.
 Thy garments ; 'and^a thee glad
 O'er palaces of ivory
 From^r Minni they have made. ^r 'of.'
- 9 Kings' daughters are thy precious ones 9
 Among ; at thy right hand,
 In jewell'ry of Ophir 'deck'd,^a
 The consort's self doth stand.
- 10 Harken, O daughter, and regard, 10
 And do thine ear incline ;
 Thy people and thy father's house
 Forget thou 'and resign :^a

- 11 And so thy beauty shall the King 11
Exceedingly esteem:ⁱ ⁱ desire.
For he, 'remember,^a is thy Lord,
And do thou worship him.
- 12 The daughter, too, of Tyre 'is there,^a 12
'And^a with a present 'meet;^a
The wealthy of the people shall
Thy countenance^e entreat.
- 13 All glorious within is 'now^a 13
The daughter of the King;
With gold, 'too,^a interwoven 'all^a
Is her apparelling.
- 14 She to the King is brought in robes 14
With broidery o'erspread:ⁱ ⁱ i. in em-
The virgins after her, her friends, broidered
To thee are being led. robes.
- 15 With gladness and with joyfulness 15
Conducted onⁱ are they; ⁱ brought.
Into the palace of the King
They 'all^a are led away.
- 16 In the stead of thy fathers 'now^a 16
Shall be thy sons 'henceforth;^a
Them thou for princes shalt appoint
Throughout the whole of earth.
- 17 Thy name, in ev'ry age and age,^e 17
I'll to remembrance bring:
Hence ever and for evermore
Thy praise shall peoples sing.ⁱ ⁱ shall peoples
praise thee.

The inscription tells us the Psalm is על-ששנים, 'on the lilies,' or concerning the lilies, *i.e.* Christ's beautiful and pure ones, as is evident from Song vi. 2, 3, and is 'a song of the loved ones'—a song regarding these lovely and beloved ones.

Ver. 1. *To the King.*—Either 'I will recite to the King what,' or, 'I will recite what I have made concerning the King.' The King is of course Jesus Christ; for the Psalm is Messianic throughout.

Ver. 2. *Grace from—l.* grace is poured out 'by thy lips,' rather than 'into thy lips' (A.V.), or 'on thy lips;' else there would not be propriety in the expression that follows, 'Therefore God hath blessed thee.'

Ver. 4. *For meekness, righteousness.*—G. and W. translate, 'for prostrate

righteousness;’ but this seems inadmissible, for the Heb. word for righteousness is masc., and עֲנָוָה is the fem. part., עָנִי being the masc. (Ges. *Gr.* § 74). Neither is the meaning ‘the meekness of righteousness,’ as if the two were in the const. st. really, as D. supposes them substantially to be. Each of the words stands separate, as the A.V. gives them, and in behalf of each Christ is to display his triumphant arm. It is no objection to this view that ‘and’ is omitted before ‘righteousness.’ The same omission occurs in ver. 8 before ‘cassia;’ so also in Ps. lxi. 22. It even obtains in prose (Deut. xxix. 23).

Ver. 5. *O let.*—The verse, as here given, is word for word as in the o., and in the very order of it too; whereas the common interpretation makes a great inversion, and requires several supplements.

Sharpened—not ‘sharp,’ as generally rendered.

The people under Christ are his followers; and they are called ‘sharpened arrows,’ just as he himself is called ‘a polished shaft’ (Isa. xlix. 2) in God’s quiver. This interpretation is confirmed by Zechariah’s prophecy (ix. 9), where it is said that Messiah’s conquests are to take place ‘when he hath bent Judah, and filled the bow with Ephraim’ (ver. 13), *i.e.* made use of his disciples to subdue the world to the obedience of the faith. The comparison before us occurs in another Psalm (cxxvii. 4).

Midst—l. heart, as in Ps. xli. 2; Deut. iv. 11; Ex. xv. 8; 2 Sam. xviii. 14. According to the common translation, the verse would read:

And in the heart of the king’s foes
O let thine arrows ‘all’
Be sharpened ‘well,’^a that under thee
The people down may fall.

Ver. 7. *God, thy God.*—I have preserved the ambiguity of the o. here.

Ver. 8. *Thy garments* are all myrrh, is quite a common expression in English. There is no need of a supplement.

Glad o’er.—מ often signifies ‘on account of,’ as in the preceding Psalm (ver. 16; so Ps. lxxviii. 29: see Ges. *Lex.* 2 (e)), and occurs in this sense after the verb to ‘rejoice’ or ‘make glad’ here employed (see 2 Chron. xx. 27, Prov. v. 18). No tolerable sense can be made of the rendering of the A.V.; and it is grammatically inadmissible. מִנִּי, translated ‘whereby,’ can only mean ‘by,’ the ‘where’ being a supplement; but a preposition was never known to stand alone without the noun it governed. We must therefore seek for some other מִנִּי than the prep.; and we find it the name of a kingdom, ‘Minni’ = Armenia (Jer. li. 27), the ivory of which, as we learn from other sources, was of repute over all the East. I therefore translate, ‘palaces of ivory of Minni,’ or palaces of Armenian ivory. A king may well be represented as ‘gladdened over his palaces of ivory,’ for an ivory palace was the most beautiful and costly abode a king could have. It is specially recorded that Ahab had one (1 Kings xxii. 39). They are also referred to in Amos iii. 15. What, then, are we to understand here by Christ’s ivory palaces? I apprehend ‘his saints,’ in whom he dwells. For in the Song of Solomon it is said of his bride, ‘What shall we do for her in the day she is spoken for?’—*i.e.* the day referred to here: ‘if she be a wall, we will build on her a palace of silver.’ The material is different, but similarly beautiful and costly. The same figure is applied to the daughters of Israel, Ps.

exliv. 12. Christ's people are the temples of the Holy Ghost: 'Christ dwells in their heart by faith.' And under what figure could Christ's 'living temples' be better described than that of 'ivory palaces?'—they are so pure and white, and beautiful and costly. If the ivory palaces be not his living spiritual temples, they must be his heavenly abode, the house of many mansions, which may be compared to the noblest residence a king can have on earth.

Ges. and D. consider מני an abbreviated form of the plural מנים (Ps. cl. 4), 'strings,' or 'stringed instruments,' and would render :

Thee glad
 Out of the ivory palaces
Stringed instruments have made.

Ver. 14. *Is brought*.—It seems preferable to use the present tense rather than the future (as in A.V.), from the fact that it is the participle in the o. in next clause; and the whole scene is represented as going on while the describer writes.

Broidery o'erspread.—Everywhere in the A.V. the word is translated 'broidered,' 'needle-wrought garments;' and Ges. is far from sure it means 'variegated' ones.

Ver. 17. *To remembrance bring*.—So rendered almost universally (1 Kings xvii. 18; Ezek. xxix. 16).

PSALM XLVI.

D. AND OTHERS think this Psalm was written to celebrate Jehoshaphat's miraculous deliverance from the combined forces of Moab, Ammon and Edom (2 Chron. xx.), and it would suit that occasion well ; but it suits an earlier occasion better, viz. the triumphant conclusion of that series of conflicts which David carried on with every one section of the Syrian name. For the Syrians were famous for their ' chariots,' the Edomites and Ammonites were not ; yet the burning of the chariots in the fire is a notable feature in the Psalmist's description of the victory (ver. 9) : so is it in the historian's account of David's Syrian conquests (2 Sam. viii. 4, x. 18). Besides, David's hand could scarcely be more recognisable in the direction of these fights than it is in the style of this Psalm.

By the Chief Musician, by the sons of Korah,^r along with the virgins.^{rr}

^r See Ps. iv. title.

^{rr} See Ps. vi. title, n.

1 God is our strength,^t ° our refuge he's ;
 In straits a mighty help he proves :ⁱ
 We'll then not fear when earth removes,^r
 And hills are cast amidstⁱ the seas :
 Roar let its waters, let them seethe,
 Let hills rock with its heave 'beneath.^a

1 ^t our refuge
and strength.
2 ⁱ is found a
help exceed-
ingly.
3 ^r changes.
ⁱ into the heart
of.

2 A river is, whose streams shall make
 God's city glad, the holy place
 Of the Most High's own palaces.^r
 God's in her midst, she shall not shake ;
 'To^a help her God will 'interfere,^a
 Soon as the morning shall appear.ⁱ

4
r dwellings.

ⁱ l. at the turn
of the morning.

- 3 The nations 'of the earth^a did roar ;^s 6
 The kingdoms 'in commotion^a shook ;
 He gave his voice forth 'in rebuke :^a
 The earth did melt, 'affrighted sore ;^a
Chor. 'Jehovah Sabaoth's with us ;' 7
 'A bulwark Jacob's God's for us.'
- 4 Come, 'and^a Jehovah's doings see : 8
 On earth who desolations sends ;
 Who maketh wars cease to earth's ends ; 9
 The bow in pieces breaketh he ;
 ° Asunder cuts the javelin 'dire,^a ° and.
 The chariots burneth in the fire.
- 5 Leave off,^e and know that I am God ; 10
 Among the nations 'all^a will I
 Exalted be ; exalted 'high^a
 Will be throughout the earth abroad.
Chor. 'Jehovah Sabaoth's with us,' 11
 'A bulwark Jacob's God's for us.'

Ver. 2. *Removes*—*l.* changes, alluding probably to the change of feeling towards Israel among the Ammonites on the death of Nahash (2 Sam. x. 3).

Ver. 3. *Its*—*i.e.* earth's waters, for the Heb. word translated 'seas' is plural, as I have given it. He means : the upheavings of the earth cause the hills to rock, which the raging of the sea could not.

Ver. 5. *Soon as*—*l.* at the turning of the morning. The expression is borrowed from Ex. xiv. 24, 27.

Ver. 6. *The nations*.—The non-figurative version of the preceding part of the Psalm—the explanation of the foregoing figures.

Ver. 7. *Jehovah*.—This is the chorus—the part which the 'virgins' would take ; and they would answer one another—one section of them singing the first line, the other section singing the second.

Ver. 10. *Leave off*—not 'be still.' They made renewed attempts, and are admonished to leave off. 'I have cut the bow, and burned the chariots ; leave off, else I will next cut yourselves in pieces, and make you pass through the fire (cf. 2 Sam. xii. 31), and learn to your cost that I am God.'

PSALM XLVII.

By the Chief Musician, by the sons of Korah,^r a Psalm.

- 1 O clap your hands, ye people^r all, 1
 Shout¹ unto God with voice of mirth ;
 For dread's Jehovah, the Most High, 2
 A great King over all the earth :
 Beneath us he the people slew,^r 3
 ° Beneath our feet the nations 'threw.^a

See Ps. iv. title.
 Written at the removal of the ark from the house of Obed-edom.

^r *l.* peoples (see Ps. vii. 8, n.).
¹ make a noise.

^r *s.* Ps. xviii. 48, n.
 ° and.

- | | | | |
|---|--|---|---|
| 2 | He chose our heritage for us,
Jacob's adornment ^r which he loves. Selah. | 4 | ^r 'ornament,'
i.e. Zion. |
| | God goeth up 'with shouting, up | 5 | |
| | With trumpet's sound' ^r Jehovah 'moves. ^a | | ^r s. cf. 2 Sam.
vi. 15. |
| | Play unto God, O play, play ye, | 6 | |
| | Play to our King 'triumphantly. ^a | | |
| 3 | For God is King of all the earth, | 7 | |
| | With understanding play ^s 'aloud: ^a | | |
| | Over the heathen God doth reign; | 8 | |
| | Upon his holy throne sits God. | | |
| | 'And ^a of the people 'ev'n afar ^a | 9 | |
| | The willing ones ^e assembled are: | | |
| 4 | 'They, ^a with ^e the God of Abraham, | | ^e s. cf. 2 Sam.
vi. 4 (accom-
panying). |
| | 'Assembled are with one accord: ^a | | ^r W., Ges.;
but H., D.,
A.V.: 'earth.' |
| | For 'all ^a the bucklers of the land ^r | | ^r Ps. cxviii. 6,
cxxiv. 1; Ex.
xxxii. 26, cf.
Ps. lxxxix.
18, n. |
| | Are on the side ^r of God 'the LORD. ^a | | |
| | Gone up ^s he is exceeding high, | | |
| | 'Gone up he is in majesty. ^a | | |

This Psalm was evidently written at the removal of the ark to Zion from the house of Obed-edom.

Ver. 9. *Of the people*—l. 'peoples,' as in ver. 1, i.e. the people of Israel.

The willing ones—not 'the princes.' All Israel were invited to take part in the august ceremony (1 Chron. xiii. 2, 5); and the invitation was responded to with enthusiasm from the utmost borders of the land, 'for the thing was right in the eyes of all the people' (ver. 4).

With.—עם is the very word employed in the historical account of this incident (2 Sam. vi. 4, margin), and therefore likely to be the one intended here; and it is so understood by the LXX. It might, however, be the word for 'people;' and it is so rendered by the A.V., by D. and H. But 'the people of the God of Abraham' is a very strange expression, and, so far as I know, an unprecedented one. A still greater objection to the rendering is the fact that the historian makes no mention whatever of any foreign nation taking the slightest part in the triumphal procession, or being present at all on the occasion—of their gathering themselves together to the people of the God of Abraham, as H. translates; or becoming a people of the God of Abraham, as D. translates. So far from this, indeed, all the neighbouring nations are soon after found in hot conflict with Israel (2 Sam. viii.).

Bucklers—or shields, i.e. protectors, rulers (cf. Hos. iv. 18, margin), but including the ecclesiastical equally with the civil rulers, the priests equally with the men of war, as is evident from what follows in Hos. v. 1.

Of the land rather than of *the earth*; for the rulers of the earth, as stated above, were 'against' instead of 'for' God: and so had even the rulers of Israel virtually been till very recently; for David. in inviting them to gather

themselves together to escort the ark, reminds them, 'We inquired not at it in the days of Saul;' nor had the civil rulers been more to blame than the priestly. So little zealous, indeed, had the priests been even at the first removal of the ark, that their remissness occasioned the miscarriage that led to its being carried aside to the house of Obed-edom. David, therefore, before the next attempt, called for Zadok and Abiathar, the heads of the priesthood, and exhorted them to sanctify themselves and their brethren, and take their proper places in this great ceremonial, that no second miscarriage might occur; and these high functionaries hearkened to his voice, and were there in person,

On the side of God—*l.* 'for God,' rendering him their homage, and manifesting an interest in his glory. This seems the true translation, and not, 'the shields . . . belong to God.' The same meaning often attaches to the preposition *ב*, as in Ps. cxviii. 6, cxxiv. 1, Ex. xxxii. 26, cf. Ps. lxxxix. 18, n.

Gone up.—The Heb. word occurs in a succeeding Psalm (xcvii. 9). It comes from the same root as the word translated 'goeth up' in ver. 5; and with the accompanying adverb, means either he is gone up exceedingly high, or he is 'brought up' right royally (cf. Num. xvi. 24, 27).

PSALM XLVIII.

THIS Psalm, like the 46th, is by D. and others referred to the times of Jehoshaphat, as the Psalm in which the miraculous discomfiture of the combined kings of Moab, Ammon and Edom, in the wilderness of Tekoa, was celebrated; an occasion which it suits very well. But I cannot help agreeing with W. in considering it a production of David's pen, and written to celebrate some of the earlier triumphs in that series of conflicts with the Syrians and Ammonites, the termination of which is sung in the 46th Psalm. By this time Zion had been recovered from the Jebusites, and adorned with stately palaces and thoroughly fortified (2 Sam. v. 9), and the ark of God located on it; and David would be fond to draw towards it the affections and hopes of his people, as the chosen residence of their God and Saviour. Confirmation of this view will be found in some of the notes subjoined.

A Song—a Psalm, by the sons of Korah.

- | | | | |
|---|--|---|---|
| 1 | Great is the LORD, ° much ^r praised to be | 1 | ° and.
^r exceedingly. |
| | In city of our God he is— | | |
| | The mountain of his holiness. | | |
| | A beauteous height ° 'exceedingly,' ^a | 2 | |
| | The joy of all the earth, is 'this' ^a | | |
| | Mount Zion, th' angle ^r of the north; | | ^r cf. Ps.
cxxxviii. 3, n. |
| | The great King's city ^f stands she forth. | | |
| 2 | God for a bulwark high is known | 3 | |
| | Within the palaces in her: | | |
| | For, lo! the kings assembled were; | 4 | |
| | In company did they pass on: | | |
| | They saw, 'and ^a so they marvell'd 'there: ^a | 5 | |

Into confusion they were cast,
 Away they 'all^a were hurried^e 'fast.^a

- | | | |
|--|----|------------------------------------|
| 3 Trembling there seized them, anguish 'keen, ^a | 6 | |
| As hers who doth in child-birth bow; ⁱ | | ⁱ a travailing woman's. |
| With east wind Tarshish' ships brok'st thou. | 7 | |
| As we have heard, so have we seen | 8 | |
| In city of Jehovah ° 'now, ^a | | ° Sabaoth. |
| In city of our God; her 'still ^a | | |
| For ever God establish will. | | |
| 4 Over thy loving-kindness, 'showed ^a | 9 | |
| 'To us, ^a been pondering have we, | | |
| O God, within thy sanctuary: | | |
| According to thy name, O God, | 10 | |
| So let thy praise to earth's ends be. | | |
| Of righteousness, 'O thou Most High, ^a | | |
| Thy right hand's full 'continually. ^a | | |
| 5 By reason of thy judgments, 'lo! ^a | 11 | |
| Let Zion Mount rejoice, 'and ^a let | | |
| 'All ^a Judah's daughters gladdened get. | | |
| Encompass Zion, ° round her go, | 12 | ° and |
| Tell ye the towers thereof; 'and ^a set ^e | 13 | ^e See margin of A.V. |
| Your heart unto her rampart, ^r gaze | | ^r s. Lam. ii. 8; |
| Intently ^e on her palaces; | | Nahum iii. 8. |
| | | Ges. renders, |
| | | 'fosse, ditch,' |
| | | as also A.V. |
| 6 That so, 'of apprehension freed, ^a | | (1 Kings xxi. |
| The generation tell ye may, | | 23, margin.) |
| That followeth 'in coming day, ^a | | |
| That ^m this God is our God 'indeed, ^a | 14 | |
| 'And ours ^a for ever and for aye: | | ^r s. Gen. xxiv. |
| 'He will conduct us here beneath, ^a | | 49; cf. Ex. |
| He will conduct us unto ^r death. | | xviii. 23; |
| | | 2 Sam. xv. 4; |
| | | Neh. vi. 3. |

Ver. 2. *The angle*—E.V. 'the sides,' i.e. the point where 'the sides' meet; the angle (H., D.). The version here given is that of D., who thinks that the expression 'the angle of the north' was added to define more precisely what is meant by 'Mount Zion,' viz. the temple mount which lay to the north, and here called the city of the Great King, as being the seat of his throne. Others consider that the reference in the final clause is not to Zion, but to Jerusalem, which in Matt. v. 35 is called the city of the Great King; and translate:

. . . is this

Mount Zion; rearward on the north

The Great King's capital^a stands forth.

The final clause would thus describe the situation of Jerusalem city, which was northward of Zion. For the translation 'rearward' see Ps. cxxviii. 3, n.

Ver. 4. *The kings*.—For explanation, see 1 Chron. xix. 9. The combined kings of the Syrians came on together, and took up their position by themselves in the field near Medeba, on the east of Jordan.

Ver. 5. *They saw*.—not 'Zion,' as generally understood; but saw what the Psalmist had just asserted, that 'God is a bulwark for his people,' or that 'Jehovah fought against the enemies of Israel,' as the historian of a similar encounter in a later day phrases it (2 Chron. xx. 29); and seeing decisive evidence of this, they were thrown into a panic and fled (1 Chron. xix. 14).

Were hurried.—The verb is in Niphal.

Ver. 7. *Tarshish ships*.—He calls them for poetical effect 'the ships of Tarshish,' the stateliest that went to sea; as if he had said, 'Near Medeba they lay as gallant and imposing vessels as the eye might see: thou didst blow with thy wind; they were wrecked and whelmed at once.' He does not mean actual ships of Tarshish, nor allude to any recent storm at sea, in which many a stately vessel had gone down. It is all mere figurative description. David, though he had no ships at sea, was in close alliance with Hiram king of Tyre, and would know well about 'the ships of Tarshish,' and count them a grand image for those Syrian foes of his, with their splendid array of chariots.

Ver. 10. *Of righteousness*.—A fitly chosen term, though often a different meaning is erroneously attached to it. These Syrians and Ammonites were engaged in a most *unrighteous* quarrel. David had sent ambassadors in all honesty and kindness to condole with Hanun, and it was only the unfounded suspicions of Hanun's advisers that led to their maltreatment, and consequently to the present war. But God's 'righteousness' shone forth not merely in condignly chastising this wickedness of the Ammonites, but in rendering it the means of putting Israel into righteous possession of the whole territory promised to their fathers, 'from the river of Egypt unto the great river, the river Euphrates' (Gen. xv. 18). So that the Psalmist might well say that his right hand was 'full of righteousness.'

Ver. 11. *By reason*.—David is here borrowing a verse from one of the Psalms (xvii. 8) he had written a little before, to celebrate the fetching of the ark to Zion.

PSALM XLIX.

THE Psalmist 'opens up' and explains here what had been a secret to him, 'a riddle,' a puzzle, viz. the flourishing of the wicked. He had been afraid that in their mightiness they would carry everything before them, and escape the due reward of their deeds. He here shows there was no ground for that fear, for many reasons: (1) the great man's wealth cannot redeem his soul or life, however he may fancy the contrary, vers. 7-13; (2) cannot save him from merited punishment, vers. 14, 15; (3) cannot be carried off with him to the other world, vers. 16, 17; (4) nor afford him ground at last for triumphing over the righteous, whom he used to despise on earth, vers. 18-20.

By the Chief Musician, by the sons of Korah,* a Psalm.

* Ps. xlii. title.

1 Hear this, all people; lend an ear, 1
All in the world that dwell:

- The lowly's sons, the lofty's sons,^r
 Rich man and poor as well.^r 2 ^r cf. Ps. iv.
 2, n.
^r l. together.
- 2 My mouth shall the perfection speak 3
 Of wisdom^r 'unto you ;^a
 And the communing of my heart
 Be understanding true.^r ^r l. wisdoms.
^r l. under-
 standings.
- 3 'Also^a unto a parable 4
 I will incline mine ear ;
 I with the harp will open up
 My riddle^r 'to you clear.^a ^r s. Judg. xiv.
 12. The same
 Heb. word in
 Ps. lxxviii. 2,
 corresponding
 to 'mysteries'
 of kingdom of
 heaven in N.T.
ⁱ iniquity.
- 4 Upon the days of evil, why 5
 Should I afraid be 'found ?^a
 Should^m my supplanters'^m wickednessⁱ
 Encompass me 'around.^a
- 5 Trusting upon^e their mightiness,^e 6
 As also in^e the host
 Of riches they're possessed of,^r let
 Them pride themselves, 'and boast.^a ^r their riches.
- 6 A brother can the lofty man^s 7
 Redeeming ne'er redeem ;^e
 Nor can he his own ransom price
 Give unto God 'supreme.^a
- 7 For the redemption of their^r soul 8
 Is costly 'bove his power ;^a
 Awaiting 'altogether,^a too,
 It is for evermore,
- 8 That unto perpetuity^d 9
 He 'still^a may live, nor see
 Corruption 'ever ;^a for see it^p
 He shallⁿ 'undoubtedly.^a ^p The punctua-
 tion altered,
 but no other
 change.
- 9 The wise die ; jointly with the fool 10
 And brutish they decease ;ⁱ
 And unto those that follow 'the m^a
 They leave their mightiness.^s ⁱ perish.
- 10 Their houses are for aye's their thought ; 11
 To generations all
 Their dwelling-places : they 'their^a grounds^r
 By their own names do call. ^r D. and A.V.

- 11 But ground^m-sprung man in costly^s state 12
 Long time *outstandeth*^r not;
 He's like the beasts that off are swept,
 'And in corruption rot.^a
- 12 This way of theirs 'assuredly^a 13
 Is foolishness^r for them;
 Yet those that follow^s 'them^a are pleased
 With what their mouths proclaim.ⁱ Selah.
- 13 To^e Hades^r they like sheep are put, 14
 'And^a death shall them devour;^r
 And in the morning over them
 The upright shall have power.
- 14 To waste 'them,^a Hades from his homeⁱ
 Shall them beset;ⁿ but^r me
 God shall from Hades' hand^e redeem,
 For take me 'up^a shall he. Selah. 15
- 15 Be not afraid^s because a man 16
 Increased in wealth doth get;
 Because^s the glory of his house
 Is grown 'exceeding^a great.
- 16 Because^s he not a thing shall take, 17
 When death his days shall end;ⁱ
 His glory shall not after him
 'Into the grave^a descend.
- 17 Because^s he in his life may bless 18
 His soul; yet ne'ertheless,
 Because^s thou for thyself didst well,
 He shall 'at length^a thee praise.
- 18 Unto the generation it^r 19
 Shall of his fathers go,
 Who unto perpetuity^s
 Shall not see light 'below.^a
- 19 The ground-sprung^s man in costly state, 20
 Who *understandeth*^r not,
 Is like the beasts that off are swept,
 'And in corruption rot.^a

^m A paron. is evidently intended.
^r There is a paron. between this and the last verse, which I have tried to preserve.
^r from the word rendered 'fool' in ver. 10; other translators: 'confidence.'
ⁱ with their mouths.
^r the unseen state.
^r cf. Jer. xxii. 22, Mic. v. 6: 'not feed them,' as D., H.
ⁱ l. 'the dwelling belonging to him.'
^r l. 'only,' or 'assuredly.'

^s first reason.
ⁱ 'in his death.'

^s second reason.

^r i.e. his soul.

^r see ver. 12.

Ver. 5. *My supplanters*.—The A.V. has ‘of my heels,’ and the words are capable of this rendering, so far as mere language is concerned. But ‘supplanter’ and ‘heel’ are from the same root in Heb.; hence it is said, ‘He took his brother by the *heel*, he shall be called Jacob,’ *i.e.* *heeler*, supplanter (Gen. xxv. 26).

Ver. 6. *Let them . . . boast*.—The meaning is, ‘Trusting in their riches, let them boast themselves; yet what can they do? They cannot redeem their own soul, nor their brother’s, that he should live for ever; for the redemption of it is too costly for all their wealth, or all they can *ever* make.’

Ver. 9. *For see it*.—Only the punctuation is altered, and yet the meaning brought out seems to me far preferable to the other.

Ver. 13. *Foolishness*—from the same root as ‘fool’ in ver. 10. Others render ‘confidence,’ as in Ps. lxxviii. 7, Prov. iii. 26. Then the lines would run :

‘Nevertheless* this way of theirs
Is confidence to them ;
And those, etc. ;

i.e. they feel emboldened, ‘through the deceitfulness of riches,’ to imagine no change can overtake them—to forget their latter end.

With ‘what their mouths*.—A rich man gets credit for more knowledge than he has, and his word has great weight : ‘the poor man’s wisdom is despised, and his words are not heard’ (Eccles. ix. 16).

Ver. 14. ‘Devour ;’ not, ‘feed them,’ ‘act as their shepherd.’

In the morning—when they waken in the other world, and in the morning of the resurrection.

Beset them—A.V. ‘their beauty.’ There is no other instance of צִיר or צוּר meaning ‘beauty’ or ‘form,’ as H., D.; or ‘pain,’ in the sing., as W. renders. The Masorites have marked the word as requiring correction, but their Kri is not, in my opinion, the true correction. I apprehend the י and י have changed places, and would read יְצוּרָם, ‘shall beset them’ (as in Ps. cxxxix. 5), and translate, ‘Hades from out his dwelling shall beset them, to waste ‘them.’* It baffles one to see how the translation given by H. of the last three words, ‘Hades is away from a dwelling for him,’ can be equivalent to, ‘Hades is a dwelling for them,’ as H. asserts.

Ver. 18. *Didst well*.—On discovering his folly in eternity, he shall praise thee for acting a wiser part on earth than he did. Others, following the pointing of the Masorites, translate :

Although he in his life may bless
His soul, and people praise
Thee ‘ever* when thou for thyself
Dost well ; yet ne’ertheless,
Unto, etc.

PSALM L.

A Psalm by Asaph.

- | | | | |
|---|---|----|--|
| 1 | The Godhead, God, Jehovah ^r speaks,
And to the earth shall call;
'Even ^a from the rising of the sun,
Unto his 'very ^a fall.
God forth doth shine from Zion 'height, ^a
Of beauty the perfection 'bright. ^a | 1 | ' His three
leading names,
just as in Josh.
xxii. 22, for the
sake of solemn-
ity and im- |
| 2 | Our God shall come, nor silent be;
Before him shall a fire
Lay waste; and round him it shall be
Tempestuously dire.
He, to the judging of his folk,
Shall heav'n above and earth invoke. | 2 | pressiveness;
not 'God of
gods,' which
is expressed
differently
(Deut. x. 17). |
| 3 | Gather together to me 'now ^a
My saints 'each one ^a do ye,
Who over sacrifice have made
A covenant with me:
Then shall the heav'ns declare abroad
His righteousness; for Judge is God. ^r Selah. | 3 | |
| 4 | Hear, O my people, and I'll speak;
Isr'el, and testify
I'll 'gainst thee: God, thy God, I am;
Reprove thee ne'er will I
About thy sacrifices, nor
Burnt-off'rings ever me before. ^r | 4 | |
| 5 | No he-goats ^t from thy folds I'll take,
No bullock from thy house; ^t
For mine's each forest beast; mine, herds
On thousand hills 'that browse: ^a
I know each fowl the mountains yield, ⁱ
With ^e me's the wild beast of the field. | 5 | ' for God, he
is judge. |
| 6 | If 'any time ^a I hungry were,
I would not tell it thee;
For mine's the earth 'itself, ^a and mine
Its fulness 'equally. ^a
Will I the flesh of bullocks eat?
Or drink the blood of goats 'as sweet? ^a | 6 | |
| 7 | Offer thanksgiving unto God,
And to the Highest pay | 7 | |
| | | 8 | ' so D.; or,
for thy burnt-
offerings are
before me con-
tinually (H.). |
| | | 9 | |
| | | 10 | |
| | | 11 | ' of the moun-
tains. |
| | | 12 | |
| | | 13 | |
| | | 14 | |

- Thy vows; and call thou upon me 15
 In tribulation's day,
 'And then^a deliver thee will I,
 And thou my nameⁱ shalt glorify. ⁱ me.
- 8 But to the wicked man God saith, 16
 What call hast thou, 'forsooth,^a
 My statutes to declare, and take
 My cov'nant in thy mouth?
 Since thou instruction hated hast, 17
 And dost my words behind thee cast.
- 9 When thou 'at any time^a a thief 18
 Hast happened to behold,ⁱ ⁱ beheld.
 Then thou 'immediately^a with him
 Consented hast 'to hold;^a
 And with adulterers 'unclean^a
 Thy part hath 'at the same time^a been.
- 10 Thy mouth thou unto wickedness^r 19 ^r evil.
 Accustomed art to give;ⁱ ⁱ dost send
 Thy tongue 'industriously, too,^a forth.
 Deceitfulness doth weave.
 Thou sitt'st, against thy brother speak'st, 20
 Thy mother's son to slander seek'st.ⁱ ⁱ slanderest.
- 11 These things thou 'verily^a hast done, 21
 And I 'still^a silent^s was:
 The I AM^r to be^e like thyself ^r so Hy., and
 Thou 'therefore^a didst suppose. rightly. It is
 I will reprove thee, and will set the very same
 Me in array^m before theeⁱ 'yet.^a word as in
 Ex. iii. 14.
^m cf. 2 Sam.
- 12 Pray,^e mark this, ye that God forget, 22
 Lest I 'to^a rend you 'rise,^a x. 9, 10, 17;
 And rescuer be none; who thanks^z 23 ^z Jer. l. 9, 14;
 Offers, me glorifies: and often; in
 I God's salvation will display fulfilment of
 To him who doth prepare a way.^e Lev. xx. 3, 5.
ⁱ before thine
 eyes.
^z thanksgiving.
^e s. Isa. xliii.
 19, i.e. for its
 display.

PSALM LI.

By the Chief Musician, a Psalm by David, when Nathan the prophet went to him, because^r he went^s in to Bathsheba.

- 1 Compassion have on me, O God,
 According to thy kindness 'yet;^a

^r 'inasmuch as,
 'because' (1 Sam.
 xxviii. 18; 2 Kings
 xvii. 26; Mic. iii. 4;
 Num. xxvii. 14).

1

- | | | |
|---|----------|---|
| O blot thou my transgression ^r out,
According to thy mercies great. ⁱ | | ^r in the sing,
like the kin-
dred terms,
ver. 2, and as
in Ps. xxxii. 1;
not pl., as
A.V., D., H.
ⁱ the greatness
of thy
sympathies.
^r see n. pre-
ceding.
^e cf. 2 Sam.
xix. 20.
^o and.
ⁱ sin. |
| 2 Wholly from mine iniquity
Me wash, and from my sin me cleanse;
For I do my transgression ^r know, ^e
° Before me ever's mine offence. ⁱ | 2
3 | |
| 3 'Gainst thee, thee only, have I sinned,
And done the ill in sight of thee;
That in thy speaking ^e justified,
Cleared in thy judging, thou may'st be. | 4 | |
| 4 Lo! I in guilt ^z was shaped; and me
My mother did conceive in sin:
Lo! truth thou ^r in the inwards ^e lov'st, ⁱ
In the hid part teach me wisdom then. | 5
6 | ^z iniquity.

^r cf. Job
xxxviii. 36.
ⁱ delightest in. |
| 5 With hyssop purify thou me,
And I shall 'then ^a be cleansed so:
O do thou wash me, and I 'then ^a
Shall whiter be than is the snow. | 7 | |
| 6 O do thou joyfulness 'announce ^e
To me, 'I pray, ^a and gladness 'choice; ^a
In order that the bones, which thou
Hast broken, may 'again ^a rejoice. | 8 | ^e cf. Isa. xlv.
8, xlviii. 5. |
| 7 Thy face hide from my sins, and blot.
Thou out all mine offences ⁱ 'too; ^a
A clean heart make ^r for ^e me, O God,
° A spirit firm ^r in me renew. | 9
10 | ⁱ iniquities.
^r create.
^o and.
^r or estab-
lished. |
| 8 Cast me not from thy sight, and take
Thy Holy Spirit not away;
Restore me thy salvation's joy,
And 'with ^a the Spirit free ^e me stay. | 11
12 | |
| 9 I will transgressors teach thy ways,
And sinners shall be turned to thee:
Me from the guilt of blood, ^r O God,
Thou God of my salvation, free. | 13
14 | ^r l. bloods. |
| 10 And 'then ^a my tongue 'continually ^a
Shall shout 'aloud ^a thy righteousness. | | |

- Open my lips do thou 'again,^a 15
Then shall my mouth show forth thy praise.
- 11 For thou dost not in sacrifice 16
Delight, else would I give it 'now ;^a
And 'neither^a in burnt-offering
Take 'any^a pleasure, 'Lord,^a dost thou.
- 12 Jehovah's^r sacrifices are 17 ^r God's.
A broken spirit ; not despise
A broken and a contrite heart
Wilt thou, O God, 'in any wise.^a
- 13 Do Zion good in thy good will ;ⁱ 18 ⁱ good pleasure.
Build up Jerusalem's walls 'again ;^a
In offerings^z of righteousness, 19 ^z sacrifices.
'O Lord,^a thou shalt delight thee then :
- 14 Shalt in burnt-offering 'delight^a
'Thyself,^a and whole burnt-offering :
Unto thine altar they shall then
Bullocks for an oblation bring.

PSALM LII.

By the Chief Musician, Instructive,^r by David. When Doeg the Edomite went and informed Saul, and said to him, ' David went to the house of Ahimelech.'

^r Ps. xxxii. title.

- 1 Why boastest thou of ill all day, 1
Mighty man, a disgrace to God ?ⁿ
'Why^a plots thy tongue, sharp as a blade, 2
Destructions, practiser of fraud ?^m ^m so H. and D.,
and rightly.
- 2 Thou lovest evil more than good, 3
Falsehood, than righteousness to speak. Selah.
All words of fell undoing thou, 4
Deceitful tongue, dost love 'to seek.^a
- 3 God thee too shall beat down :^r he thee 5 ^r s. Judg.
Away eternally shall put ;^r viii. 17.
^o Shall pluck thee from the tent ; ^o from out ^r i.e. like ashes.
The land of living men thee root. Selah. ^o and.
- 4 Just men ' shall see, and awed shall be,^r 6 ^r s. Ps. xl. 3.
And over him shall laugh 'at length ;^a
'Behold the mighty man,^s ' behold^a 7
'The man^a that made not God^r his strength : ^r cf Ps. x. 4.

- 5 But on th' abundance of his wealth,^r ^r cf. vers. 5, 6.
 'The greatness of his means,^a relied :
 By the destruction^s which he wrought,ⁱ
 Grew strong 'and firmly fortified.^a ⁱ L. 'His destruction;'¹ cf. Ps. xl. 15, n.
- 6 But be like a green olive tree 8
 Within the house of God shall I :
 I do upon the grace^z of God ^z disgrace.
 Ever and evermore rely.
- 7 I will for ever give thee thanks, 9
 Because thou hast accomplished this :
 And I will wait upon thy name,
 For good before the saints it is.

Ver. 1. *Disgrace*.—The usual meaning of the Heb. word is 'grace,' or, 'mercy,' as in ver. 8; but by metaphrasis it also signifies 'disgrace.' In this latter sense it occurs in Lev. xx. 17 (wicked thing), Prov. xiv. 34 (reproach); and the verb from which it is derived, and which in Ps. xviii. 26 means 'to show one's self gracious,' signifies in like manner 'to disgrace,' 'to put to shame,' in Prov. xxv. 10. Were the verb used in this sense in Kal, it might be a question whether the word here were not the Kal partic. rather than the noun, and the meaning, 'disgracing God,' as W. has given it. Doeg was a disgrace to God, and daily disgracing him more by the lies he told, the deceit he practised, the butcheries he perpetrated, the plunder he amassed, the impieties he vented, the boast he made of his iniquitous achievements. The rendering here proposed will speak for itself when laid side by side with that of the A.V.

All day—though standing at the close of the verse in the O., is to be taken, as here, in connection with 'why boastest thou.'

Mighty man.—Doeg had risen to great power and wealth by his subserviency to Saul.

Ver. 2. *Why plots*.—The 'why' should evidently be repeated here, as in Ps. x. 1. See remarks, Ps. iv. 2.

Destructions—and not merely 'mischiefs' (A.V.). Doeg did not content himself with the latter: compare his character as depicted in Ps. x.

Ver. 4.—*Of fell undoing*—'all words' calculated to excite suspicion against his victims, and to effect their destruction.

Ver. 5.—*Thee too*.—Thou hast made many a one suffer, hast brought many a guiltless one to death; but thou too shalt be swept as clean away as they have been. God shall bring thee down as thou broughtest them, and leave no more trace of thee than thou hast left of them.

Ver. 6.—*Just men* shall see and rejoice over thy fall, and say, 'Verily' there 'is a God that judgeth in the earth' (Ps. lviii. 11).

Ver. 8. *But I*, whom thou hast sought to destroy, shall flourish on, when thou art fallen and perished, root and branch.

PSALM LIII.

THIS Psalm is but another version of the 14th. The italics show where and to what extent it varies from the other. The inscription is fuller than the one prefixed to the 14th Psalm, and announces the subject on which the Psalmist is to expatiate, viz. 'on the diseases,' i.e. on the frightfully diseased state of the nation both with reference to morality and prosperity (cf. Isa. i. 5 and Ex. xv. 26) at the time at which he wrote, which was at the close of Saul's reign, when religion was at its lowest ebb, and the kingdom tending to dissolution; the 14th Psalm being written before that monarch's death, and the present one immediately after that event, as appears pretty conclusively from the fifth verse of each.

By the Chief Musician, 'on the diseases,'* Instructive,^r by David.

* Ex. xv. 26.*

^r Ps. xxxii. title.

- | | | | |
|---|--|---|--|
| 1 | The fool hath said within his heart,
There's no God; in <i>mis</i> deed
Depraved they're, <i>and</i> detestable:
None to do good 'takes heed. ^a | 1 | * l. none doeth. |
| 2 | From heaven upon the sons of men
<i>God</i> forth did look abroad,
To see if any one had sense,
'And ^a did search after God. | 2 | |
| 3 | Corrupt together they're become; ^t
<i>Back every one</i> is gone: ^t
There's none of them that doeth good,
There is not even one. | 3 | |
| 4 | Do they not know, <i>the</i> practisers
Of evil, who the folk
Devour, shall be devour'd in fight?
They <i>God</i> do not invoke. ^r | 4 | ^r See 1 Chron.
x. 13, 14. |
| 5 | A fear ^r there fear'd they; <i>was it not</i>
<i>A fear? for God diffusedⁿ</i>
'It; ^a <i>strengths,</i> ^{rr} <i>invader, thou hast</i> shamed, ⁿ
<i>For^s God hath them refused.^r</i> | 5 | ^r referring to
Saul's terror
before Gilboa.
^{rr} cf. Ps.
lxxviii. 35
(Heb.).
^r as in 1 Sam.
xvi. 7; or
'rejected,' as
in 1 Sam.
xvi. 1, xv. 23. |
| 6 | O would that out of Zion 'hill ^a —
'The hill that succour's from ^a —
Deliv'rances to Israel
There 'speedily ^a would come. | 6 | |
| 7 | When to his folk's captivity
<i>God</i> turns himself again,
For joy shall Jacob 'then ^a exult,
Be glad shall Isr'el 'then. ^a | 7 | |

Ver. 4. *Do they not know.*—The Heb. verb signifying ‘to know’ does not require the conjunction ‘that’ to be expressed after it in such cases as this, any more than our English verb. Often the conjunction, as in the present instance, is omitted (see Job xix. 25, xxx. 23; Isa. xl. 28).

Devour the folk shall be devoured.—I have made no alteration on the common Heb. text, beyond detaching the *ו* from *אֶמְצָא* to prefix it to the following word, in order to bring out the above meaning. And that alteration would have sufficiently commended itself, apart from the distincter meaning here brought out: for to whom can ‘my’ refer in the expression ‘my people?’ David, at the time he wrote the 14th Psalm, would not have used that expression in reference to Israel—would not have called them ‘my people’ (cf. Ps. lix. 11, n.). The state of distraction in which Saul kept the kingdom must have led to a sad waste of the people’s substance, to a sad waste of their lives, not to speak of the cruel murders of which he was guilty.

In fight—A.V. ‘bread.’ The Heb. word, differently pronounced, means either ‘bread,’ or ‘war, battle;’ and in this latter sense is found Judg. v. 8, and comes from the verb translated ‘fight’ in Ps. xxxv. 1, lvi. 1, 2. The omission of the preposition ‘in’ is quite common in such cases (Deut. ii. 24; Ps. xxiv. 8, lxxviii. 30; Isa. xxii. 2; cf. Ps. cxxvii. 2, n.). This saying was signally verified on Gilboa’s disastrous day; for thus runs the record: ‘So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together’ (1 Sam. xxxi. 6).

They God do not invoke.—See this charge expressly preferred against Saul (1 Chron. x. 13, 14), and adduced as the ground of his overthrow.

Ver. 5. *Was it not a fear.*—Translators have made pitiable work of this and the following clause; and not the translators of the A.V. more than others. I have simply altered the punctuation of the verse, but have made no other change, and introduced no supplement but ‘it,’ which scarcely deserves to be called one. It was no common terror that now possessed Saul. Hear himself describe it to Samuel, or what he believed to be Samuel, risen at his call from the spirit-world: ‘I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee’ (1 Sam. xxviii. 15). Samuel’s reply did not abate his terror, but increased it tenfold; for ‘Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel: and there was no strength in him’ (ver. 20). ‘Was it not a fear?’

The clause should be read interrogatively, for the simple *אִם* can introduce a question quite as well as *הֲלֹא*, though it is not used so frequently (exx. Lam. i. 12, Jonah iv. 11, Mal. ii. 15, just as simple *ὅτι* in Greek, e.g. Mark xii. 24: see Ges. *Lex.* (2)). And so read, the clause implies, ‘Was it not a mighty fear—a fear deserving the name?’

For God diffused it.—There is no terror like the terror God inspires. Hence the fear impressed on the brute creation (Gen. ix. 2), on the towns near Shechem (xxxv. 5), on the Canaanites (Deut. ii. 25), is represented as proceeding from him. And the terror which Saul now felt was also a terror inspired by God, in so entirely abandoning him as to answer him neither by prophets nor by dreams, nor in any other way whatever; and in causing him to hear such a terrible announcement in the witch’s house, from the lips of One whose words he knew were so certain to come true.

It is needful to use some such verb as 'diffused,' 'spread,' here, rather than 'scattered,' which would be ambiguous; for by 'scattering one's fears' we generally mean 'dispelling them,' 'removing them,' though by 'scattering blessings' we generally mean 'diffusing them,' spreading them all around us; and the Psalmist's meaning is, that Saul's fear was one which God diffused or spread—one which God inspired: and the Heb. word is quite suitable for conveying that idea (cf. Ps. cxii. 9, Prov. xi. 24).

Strengths—A.V. 'bones,' a derived but frequent sense of the word; 'the bones' being the strong parts of the body. The word occurs in the sing. in Isa. xl. 29, 'he increaseth strength,' and in xlvii. 9, where it is rendered 'multitude' (or strength) of thy sorceries. The plural form of it here, 'strengths,' is equivalent to 'strong ones,' i.e. Saul and Jonathan, who were 'stronger than lions' (2 Sam. i. 23), and all the valiant men of Israel who fought and fell with them that day. Indeed, the word might be the very same one that is translated 'strong ones,' or 'strong reasons,' in Isa. xli. 21, quite as well as the plural of the word for 'strength.' An almost identical word is used by David in Ps. lxxviii. 35.

Invader.—The word in the o. answering to this is the participle of חָנַךְ, which means to make strait or narrow, to shut up into a corner, to invade in a *hostile sense*, i.e. to make a forcible entrance; and then to invade in a *ceremonial sense*, i.e. to make a formal entrance, to take formal possession, to dedicate, to inaugurate—the term used for entering into formal occupation of a new house (Deut. xx. 5), or formal occupation of a new temple (1 Kings viii. 63). So also to shut up in a *figurative sense*, as to shut up a child into the right way, to enter him on it, to initiate or train him in the way he should go (Prov. xxii. 6); cf. Paul's expression (Gal. iii. 23), 'shut up unto the faith which should afterwards be revealed.' It is in the first of these senses the verb is here used; and being in the participle and in the voc. case, it will mean 'O invader,' and refer to Achish, leader of the Philistine host, or, which is the same thing, to the host itself under him. Addressing the hostile leader, or the hostile band, David exclaims, 'O invader, thou hast shamed strengths,' hast put strong ones to shame, hast inflicted on them a 'shameful defeat;' for 'the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.' Shivered is the bow of Jonathan, that never turned back; and perished are the weapons of war. 'The beauty of Israel is slain upon thy high places; how are the mighty fallen!' O Philistia, 'thou hast trodden down strength' (Judg. v. 21). It is worth while to mark that expression of Deborah's just quoted. There is a wonderful similarity between it and the Psalmist's here, though the word for strength be not the same. But if Philistia triumph so signally over the hosts of Israel, there is a good reason for her success, and the Psalmist takes care to tell what the reason is.

For God hath them 'refused'—for God hath them 'rejected.' By either of these words should the verb be rendered, as in 1 Sam. xv. 23, xvi. 1, 7; and not, as in the A.V., by the word 'despised.' God was departed from Saul, and therefore his overthrow was easy, ignominious, and complete. In the 14th Psalm, David reminds Saul and his abettors, 'Ye *shamed* the counsel of the poor one, because Jehovah was his refuge;' and now, in the second edition of his Psalm, has to tell of Philistia more effectually *shaming* these proud ones themselves. The 'variation' is impressively 'instructive'—Maschil: 'Whoso is wise, and will observe these things, even they shall understand the' judgments 'of the LORD' (Ps. cvii. 43).

Ver. 6. *O would.*—It was a painful thought to David that Israel must be involved in Saul's overthrow; and he prays that the Philistine triumph might be short, and that God would soon return

To his folk's captivity—i.e. to his poor, subjugated, and dispersed people, and put an end to their bondage under the Philistine yoke (1 Sam. xxxi. 7); a prayer which was after a time gloriously fulfilled (2 Sam. v. 17, 22). For the rendering here adopted H. strenuously contends, denying that שׁוּב in Kal has ever the Hiphil meaning of 'to bring back.' This transitive sense Ges. allows, and D. contends for, in opposition to H. Should it be preferred, the lines would run:

When his own folk's captivity
God turneth back again;

And in Ps. xiv.:

When back his folk's captivity
Jehovah turns again.

Some conclude, from the use of the term 'captivity,' that the Psalm cannot have been by David, as the title declares, but must belong to the period of the exile. They might as well maintain, when it is said (Job xlii. 10), 'The LORD turned the captivity of Job,' that the patriarch had been carried away captive into a strange land, though the historian has omitted to mention the circumstance at the proper place, or to say by whom he was carried off. Others, with greater force, object that the first edition of the Psalm could not have been written shortly before Saul's death, and the second shortly after Saul's death; since Zion, from which the deliverance is expected, did not become the seat of God's throne, nor even a possession of Israel's, till years after this. But if Zion, strictly so called, was in the hands of the Jebusites, the adjoining eminence of Moriah, which equally shares the name 'Zion' (Ps. cxxxiii. 3), had long ago been reclaimed, and from it had proceeded 'the deliverance of Israel' under the first king. For it is to it that Samuel refers, when, at the anointing of Saul, he says, 'After that thou shalt come to *the hill of God*, where is the garrison of the Philistines;' for Saul's direct road from Rachel's sepulchre to his father's house in Gibeah of Benjamin would lead him through Jerusalem and close to Moriah (and he was not likely in the circumstances to deviate from the direct road), and there was no other *hill of God* in the line of his route. Besides, to no other hill within the limits of Palestine was the name ever applied, not even to the one where the ark of God so long stood, while in the house of Abinadab, 'in the hill,' in 'Gibeah' of Judah; being reserved exclusively for the mount of God at Jerusalem, which had received that name as early as Abraham's day (Gen. xxii. 14), and was all along known to be the place which God had chosen for his seat,—'the Sanctuary,' as Moses calls it (Ex. xv. 17). This hill Saul must pass in his return; and Samuel told him it was on this hill that the Spirit of God would first come upon him, it was on this hill that he would be turned into another man; after which he might act as occasion served, in the full assurance that God was with him (1 Sam. x. 5-7). Nothing, therefore, was more natural for Saul's successor than to look for deliverance to the quarter from which it had come in the time of the first king, especially when the same enemy was again triumphant in the land; and to exclaim, 'O that the deliverance of Israel were come out of Zion' anew!

PSALM LIV.

By the Chief Musician, with stringed instruments, Instructive,^r by David.
When the Ziphites went and said to Saul, 'Doth not David hide himself with
us?'^{rr}

^r Ps. xxxii. title.

^{rr} 1 Sam. xxiii. 19.

- | | | |
|--|---|---|
| 1 O God, by thy name save thou me,
And judge me by thy power;
My supplication ⁱ do thou hear,
To th' accents ^r of my mouth give ear,
O God, 'I thee implore. ^a | 1 | |
| 2 For <i>strangers</i> ^r up against me 'now ^a
Are ris'n 'with eagerness; ^a
And formidable ^o men 'abroad ^a
'Are come ^a my soul to seek: they <i>God</i>
Before them do not place. ^o Selah. | 2 | ⁱ l. prayer.
^r l. words. |
| 3 Lo! God a helper is to me: ^e
The Lord 'Jehovah's ^a with
My soul's supporters; back the ill
Return on my observers ^o will:
Silence ^{rr} them in thy truth. | 3 | ^r cf. Ps.
lxxxvi. 14.
^o Ps. xxxvii.
35.
^e cf. Ps.
xvi. 8. ^d |
| 4 I'll frankly ^r sacrifice to thee;
Thy name, O LORD, I'll praise, ⁱ
For it is good: for from each strait
He frees me; ^r and mine eye 'elate ^a
Upon my foes doth gaze. ^{rr} | 4 | ^e Ps. v. 8,
xxvii. 11. |
| | 5 | ^{rr} Ps. ci. 5, 8,
lxix. 4.
^r so Ges., D.;
others: 'with
a free-will
offering;' cf.
Ps. xxvii. 6. |
| | 6 | ⁱ thank.
^r repeated on a
subsequent
occasion
(1 Sam.
xxvi. 24). |
| | 7 | ^{rr} cf. Ps.
xcii. 11. ^d |

Ver. 3. *Strangers*.—This verse is nearly word for word the same as Ps. lxxxvi. 14; the italics mark the chief differences. The term for 'strangers' in the o. wants only a 'tittle' to the second letter to make it mean 'proud,' as in Ps. lxxxvi. 14. This variation is 'instructive.' They affected great *ignorance* of David, as well as manifested great *pride* (1 Sam. xxv. 10, 11).

Ver. 5. *Return*.—The Heb. verb is in Kal according to the C'thib reading, and there seems no reason to change it. If the K'ri reading be preferred, all the alteration required is to substitute 'he' for 'back.' David's anticipation here recorded was soon verified in the invasion of the Philistines. It was small profit to the Ziphites to get David dislodged from their neighbourhood. He had been a 'wall' of defence round them while he stayed (1 Sam. xxv. 16), and had kept the Philistines from robbing the threshing-floors (xxiii. 1-6); and any exaction he had levied for his support had been light compared with their plunderings.

Observers is the proper meaning of the term, and it is fitly chosen. The Ziphites were directed by Saul to 'prepare yet, and know and see his place' (xxiii. 22).

Silence is the literal signification of the word, and there is no need to change it; for it is as fitly chosen as the one above. The Ziphites had been very ready with their tongue. They had voluntarily gone to Saul to furnish him with information about David, but would doubtless exclaim, on the return of the Philistines, and invasion of the Amalekites (xxx. 14) to devastate the land, 'O that we had altogether held our peace! and it should have been our wisdom.'

Ver. 7. *From each strait*.—He repeats these very words on a subsequent occasion (1 Sam. xxvi. 24; E.V.: Deliver me out of all tribulation).

Mine eye hath seen both the Ziphites and Saul well humbled. He had witnessed the mortifying discomfiture of their well-concerted plan, and their fitting chastisement.

PSALM LV.

By the Chief Musician, with stringed instruments, Instructive, by David.

On Ahithophel.

- | | | | |
|---|---|---|--|
| 1 | List to my prayer, O God, nor hide
From my entreaty's 'tone: ^a | 1 | |
| | Heed me, and answer me; I roam | 2 | |
| | In my complaint, ^r and moan: | | ^r Ps. cxlii. 1.* |
| 2 | By reason of th' en'my's ^r voice,
° The wicked ^{rr} man's pursuit. ⁱ | 3 | ^r Ahithophel's.
^{rr} Absalom,
so called Ps.
xxxvi. 1, n.
ⁱ I. pressure.
^r these two.
^z I. make crime
upon me slide. |
| | For me they ^r tax ^z with crime; and me
In wrath they persecute. ^r | | ^r cf. Gal. iv.
29; others,
'hate.' |
| 3 | My heart writhes in me; fall'n on me
The terrors are of death: | 4 | |
| | Fear and trembling are on me come; | 5 | |
| | Covered me horror hath. | | |
| 4 | And 'therefore ^a do I say, 'O would
That I were 'but ^a possessed
Of pinions ^r like a dove! I'd fly
Away and dwell ^c 'at rest. ^a | 6 | ^r a pinion. |
| 5 | 'Lo! I far off would wander 'then; ^a
Lodge in the desert 'waste. ^a Selah. | 7 | |
| | From rushing wind, 'and ^a from the storm,
Would to a shelter haste.' | 8 | ^r Hushai feared
they would
'swallow up', ^a
David and all
his men (2
Sam. xvii. 16).
^{rr} i.e. divide
their counsels.
God answered
the prayer (2
Sam. xvii. 15). |
| 6 | Swallow them ^r up, O Lord 'my God; ^a
Divide their tongues ^{rr} do thou:
For violence and strife I see
Within the city 'now. ^a | 9 | |

- 7 'Both^a day and night upon its walls, 10
 They round about it go;
 And in the midst of it there 'now^a
 Are 'wickedness and woe.'^r ^r cf. Ps. v. 3, n.
- 8 'Moreover,^a in the midst of it 11
 Are profligacies 'vile;^a
 And from its street departeth not
 Oppressiveness and guile.
- 9 For 'twas no foe that me reproached,^r 12
 Then I had borne: nor did
 A hater of me 'gainst me rise,ⁱ
 Then I from him had hid. ^r casting up
 the high
 offences I had
 committed;
 cf. ver. 3, and
 Ps. xxxvi. 4, n.
ⁱ magnified
 himself.
- 10 But thou,^r a man 'as of my rank,^e 13
 My friend,ⁱ my confidant:
 Counsel together sweetened we;
 With crowdsⁱ to God's house went. 14
^r Ahithophel.
ⁱ l. intimate.
ⁱ with the
 crowd.
- 11 Be desolations on them;^r let 15
 Them to the pit departⁱ
 Alive; for evils in their homes
 There are, 'and^a in their heart. ^r so C'thib;
 but K'ri, 'Let
 death upon
 them seize; O
 let . . .
ⁱ descend.
- 12 I'll call to God, and save me shall 16
 Jehovah; I'll at eve 17
 And morn and noon complain and moan:^s
 ° Ear to my voice he'll give.ⁱ ^o and.
ⁱ hear.
ⁿ the præter. in
 such cases
 interchanges
 with fut. (Ges.
 Gr. § 124, 4;
 cf. Isa. v. 5,
 6, 16).
^r cf. Ps. lvi.
 2,^a n.; l. 'for.'
- 13 My soul he into peace willⁿ 'yet^a 18
 Redeem from out the war,
 In my behalf;^r for 'still^a with me
 In multitudes they are. ^{rr} so A.v.; but
 W., H., D.
 render: 'and
 answer them.'
^o and.
ⁿ See note at
 the end.
ⁱ changes.
ⁱ and.
- 14 Give ear^s shall God, and them afflict;^{rr} 19
 ° He who of old sits, treadⁿ
 Them shall, ifⁿ changeⁱ with them be none,
 Ifⁱ God they do not dread.
- 15 'Gainst those that were at peace with him, 20
 His hand he^r forth hath put:
 His covenant he hath profaned,^e
 'And trampled under foot.^a ^r Ahithophel.
^e Ps. lxxxix.
 44, margin.

- 16 Smooth^r were the butterings^o of his mouth, 21 ^r see Ps.
 Yet his heart was war:^s his words xxxvi. 4, n.
 Were softer than 'the very^a oil,
 And yet they were drawn swords.
- 17 Thy burden^r on Jehovah cast, 22 ^r so D., as well
 And bear thee up shall he; as A.V.
 The righteous man he shall not grant^o
 For ever moved to be.
- 18 But thou, O God, them to the pit 23 ^l 'not halve
 Shalt of destruction^s thrust; their days.'
 Not half their days live^l men of blood ^r i.e. I put my
 And fraud; but I^r thee trust. trust on thee,
 not on force
 and fraud, like
 Absalom and
 Ahithophel.

Ver. 9. *Give ear*—i.e. to me.

And them afflict.—This seems the preferable rendering; and even with the existing pointing the word admits of it (cf. 1 Kings viii. 35); but probably it should have the pointing of Piel, as in 2 Kings xvii. 20. The LXX. and Luther, as well as the A.V., translate so; D. and H. and W. translate, 'and answer them,' but differ as to the import of that rendering.

Sits of old—cf. Deut. xxxiii. 27, 'the eternal God,' *l.* 'the God of old.'

Shall tread.—סָלַח here, I apprehend, is not the musical mark, as interpreters, ancient and modern, invariably suppose, but the third person singular of the verb translated 'tread under foot' in Lam. i. 15, and 'put away' in Ps. cxix. 118. How abrupt and unnatural the structure of the sentence on their supposition! how simple and connected the sense on mine: 'God . . . shall afflict them, and he that sits of old shall tread them down!' The one verb is indeed in the future and the other in the præter., but such an interchange is common in cases like the present, e.g. Ex. xv. 14, 15, Isa. xlii. 16 (see Ges. *Gr.* § 124 (4)). 'This is not the only instance in which a similar mistake has been made with 'Selah;' cf. Ps. cxl. 8.

If—a sense which אִשָּׁר not unfrequently has (Deut. xi. 27; 1 Kings viii. 31: see Ges. *Lex.* (4)).

Change—*l.* 'changes.' God will tread them down if there be no changes with them, no repentance, no return (cf. Ps. vii. 12), and

'If they do not fear God;' for at present 'there is no fear of God before their eyes,' as Ps. xxxvi. 1 declares.

PSALM LVI.

WRITTEN, as the title informs us, 'when the Philistines took possession of him in Gath;' and the theme of it, according to the rest of the title as usually interpreted, is, 'On the dumb dove among strangers.' This translation fairly matches the one commonly put on the title of the 22d. There is as much reference here to a 'dumb dove' as there is there to 'the hind of the morning.' Jonath, in the pre-

sent instance, is from the Kal participle of the verb נָס, which Moses employs (Ex. xxii. 21; Lev. xix. 33) when he says, 'Ye shall not vex a stranger;' and Jeremiah, when he says, 'Do no wrong to the stranger' (xxii. 3); and was likely suggested to David, a 'stranger' in Gath, by his remembrance of that law of his country, which, to his cost, he found not in force across the borders; and may be rendered 'oppressiveness,' or [with 'sword' understood (see Ges. *Lex.*)] 'the oppressing sword.' לְנָסִים is the abbreviated plural, as in Ex. xv. 11 (cf. Gen. i. 21), of the word translated 'strong' in Ezek. xxxii. 21, and 'mighty' in Job xli. 25; and the initial letters of which, according to C'thib, are precisely the same as here (see Ges. *Lex.*, *sub* לָס). Rechokim, as in Ps. lxxv. 5, means 'the far-off ones;' and the three words, 'the oppressiveness of the mighty ones far off,' i.e. of the Philistine lords, 'the servants of Achish' (1 Sam. xxi. 11), whom David describes in the Psalm as 'fighting daily' with him, and like to overpower him. To escape their vengeance and regain his fatherland, he was compelled to resort to the stratagem of feigning madness.

By the Chief Musician, on the oppressiveness of the mighty ones far off, by David, Golden,^r when the Philistines took possession of him in Gath.

^r Ps xvi. title.

- | | | |
|--|-------------|---|
| 1 Pity have on me, O God,
For, for me, man panteth ^e 'keen : ^a
Fighting 'gainst me ^a all the day, ^{ee}
He will overpow'r me 'clean. ^a
Pant ^s ye ⁿ all the day, my foes, ⁱ
° Many fight for ^e me on high : ^m
In the day that ^s I shall fear,
Put my trust in thee will I. | 1
2
3 | ^{ee} 'not every day' (Ges. <i>Gr.</i> § 109).
ⁱ observers.
[°] for.
^e cf. Ps. lv. 18.
^m 2 Kings xix. 22; Isa. xxii. 16, xxvi. 5; cf. Matt. xxvi. 53.
^s same (^e) in o. |
| <i>Chor.</i> I in God will make my boast, ^r
There is cause : ⁿ
And ^p in God will ^r put my trust; ^s
I'll not fear what flesh shall do to me. | 4 | ^r Ps. x. 3.
ⁿ cf. 1 Sam. xvii. 29.
^r See Ps. lv. 19 (Ges. <i>Gr.</i> § 124, 4). |
| 2 All the day ^s they wrest my words,
All their thoughts are for my woe; ⁱ
They convene, ^r hide, mark my steps,
While wait for my soul they do.
The deliverance for them
Is by ^r wickedness. O thrust
Thou the peoples down, O God,
In 'thine ^a indignation 'just. ^a | 5
6
7 | ⁱ harm against me.
^r so H., D.; cf. lix. 3, Isa. liv. 15; others, 'they're afraid.'
^r or 'with,' as in Isa. lx. 7, Lev. vi. 3 [<i>l.</i> with falsehood]; cf. John xi. 50 (see Ps. vii. 10). |
| 3 Thou my wanderings ^{rr} dost tell;
In thy bottle put my tears :
'O Jehovah, ^a are they not
In thy book, 'with all my fears? ^a
Then mine adversaries ⁱ shall,
In the day I call 'to thee, ^a | 8
9 | ^{rr} his flight from place to place; cf. s. lv. 7.
ⁱ foes. |

Backwards^r 'in confusion^a turn :
This I know, for God's for me.

^r cf. John
xviii. 6.

Chor. I in God will make my boast, 10
There is cause :
In Jehovah make my boast,
There is cause :
I in God will put my trust ; 11
I'll not fear what man shall do to me.

4 On me are thy vows, O God : 12
I thank-offerings will 'yet'^a
Render unto thee ; for thou 13
Free from death my soul hast set.
Wilt thou not my feet 'for me'^a
'Safe'^a from overthrow 'maintain' ?^a
In the sightⁱ of God to walk, ⁱ before.
In the light of living men.

Ver. 2. *Pant ye.*—The verb is not in the indic., as always supposed, but in the imper. ; and the noun that follows is in the voc., not in the nom. : 'O mine observers.'^e

For me.— ל cannot signify both 'for' me and 'against' me. It is vain, with D., to say, 'Compare the use of ל with the same verb in Jer. i. 19.' He might as well have said, 'the use of ל .' 'Against' is the proper meaning of ל in such cases (Gen. iv. 8), like the Latin 'in' with an acc. after it, and never 'for.' We use the prep. 'with' indifferently for both, and so did the Hebrews, because it cannot mean either of them distinctively, the context alone determining which of them is meant. ל can only mean 'for,' as in Ex. xiv. 14, 25, Deut. i. 30, where it occurs in connection with the same verb as here.

On high.—So the word often means (Ps. x. 5 ; 2 Kings xix. 22) ; never 'the Most High' (see Ps. xcii. 8).

Many.—He says on another occasion of like danger (Ps. lv. 18), 'With me in multitudes [*i.* in many's] they are ;' but these were *earthly* helpers : here he has 'multitudes' of heavenly ones (cf. Matt. xxvi. 53).

Ver. 3. *In the day that* = either in the day *which* or *when*, probably the latter.

Ver. 4. *I in God.*—This is the chorus, repeated in an amplified form in vers. 10, 11.

Will make my boast—*l.* 'will boast or glory,' as in Ps. x. 3, xlv. 8. It is thus very similar to the Hithp. ; like our own 'to boast and to boast one's self,' 'to be proud and to pride one's self.' *Il.* denies this signification, and translates 'to praise,' 'to extol.' He would have been nearer the truth to say it never means to extol or praise when followed by ב , but only to boast or glory in, to boast or glory of ; cf. הוֹלֵלִים , the boastful, Ps. v. 5, lxxiii. 3, lxxv. 4. But his interpretation of the whole clause, viz. 'God extol I, his word,' can scarcely be said to be much more unintelligible than that of our own translators, viz. 'In God I will praise his word.' One wonders so simple a clause should be so grotesquely

obscured. The obscurity is owing in part to the misdivision of the letters in דברו, the ך of which should be disjoined and prefixed to the next word, making it ובאלהים, and leaving the opening clause of both choruses identically the same; and in part to translating דבר 'word' instead of 'cause' or 'reason,'—a sense which it often bears, as when Joshua says, 'This is the *cause* why' (v. 4); or when David says, 'Is there not a cause?' (1 Sam. xvii. 29.) (For other examples, see Ps. xxii. 1, n.) The chorus will thus run, 'In God will I boast; there is cause: and in God will I trust,' etc. For the tenses, see Ges. *Gr.* § 124, 6.

Ver. 8. *The deliverance.*—It would have been a great breach of hospitality to take David's life when he threw himself on their protection; and yet the servants of Achish would have done it, for the sake of securing their country from one who had proved, and might again prove, so injurious to it. State policy would have justified the iniquity in their eyes. The proposal of Caiaphas was based on the same principle (John xi. 50). The A.V. renders thus:

'Shall there be escape for them
By iniquity? O thrust,' etc.

Ver. 10. *In Jehovah*—a striking addition to the chorus. Though in the land of the Philistines, he does not think of propitiating any of their gods: his whole dependence is on Jehovah, the God of Israel.

Ver. 11. *I'll not fear.*—What a mixture of faith and unbelief there is in the same individual! While David was writing thus, he was scrabbling on the gates of Gath, and letting his spittle fall on his beard!

PSALM LVII.

AN expression, Al-Taschith, is found as the heading of this Psalm and the two following ones by David, as well as of the 75th by Asaph, which has not met us hitherto in the Psalms. It means 'Destroy not,' and was first used by Moses (Deut. ix. 26) in his prayer for Israel, and was repeated by David in his injunction to Abishai to spare Saul (1 Sam. xxvi. 9); and was probably placed by him in the titles of these three Psalms to indicate the nature of their contents, as being a prayer deprecating his own destruction at a very critical period of his life; and by Asaph in the title of the 75th, to deprecate the destruction of Jerusalem in the days of Sennacherib. Possibly, also, the whole four may have been set to a particular tune or cast of music.

By the Chief Musician, Destroy not, by David, Golden.^r
When he fled from the presence of Saul in the cave.^r

^r Ps. xvi. title.
^r Of Engedl,
1 Sam. xxiv. 3.

1 Pity me; God, pity me,^a
For to thee my soul doth haste;ⁱ
And in shadow of thy wings,
Till destructions pass, I'll rest.ⁱ
I will call to God Most High,
God, completing^r 'all^a for me;
From the heavens he shall send forth,
And deliver^r me shall he.

1
ⁱ in thee my
soul takes
refuge.
ⁱ take refuge.

2
^r Ps.
cxxxviii. 8.^a
^r save.

- 2 Thou that after me dost pant, 3 ^a L. 'Reproach
 Pour thou out reproachesⁿ 'still.^a Selah. on, O panter
 God his mercy and his truth^r for me;² cf.
 Forth shall send 'in his good-will.^a Ps. lvi. 2.
 Soul!^r 'mid lions do I lie, 4 ^r cf. ver. 10.
 Flaming sons of men among:ⁱ ^r O my soul.
 Spears and arrows are their teeth, ⁱ L. 'flaming
 And a whetted sword their tongue. 'are^a the sons
 of men,' i.e.
 Saul and his
 men.

Chor. Be exalted o'er the heav'ns, O God; 5
 Be thy glory over all the earth.

- 3 For my steps they fix'd^r a net; 6 ^r ver. 7.^a
 Down my soul was bow'd; a pit
 They before me dug; themselves
 Fell into the midst of it. Selah.
 Fix'd^s 's my heart, *fix'd^s is my heart*;^r 7 ^r cf. Ps. cviii.
 I will sing and play, 'and laud;^a 1; the italics
 Wake my glory, wake, psalt'ry, mark the
 variations.
 °Harp: I'll wake the morn,^r O God.^t 8 ° and.
^r not 'morn-
 ing-star.
 4 I among the peoples will 9
 Unto thee thanksgiving pay;
 Unto thee I 'also,^a Lord,
 Will among the nations play:
 For great *even* to the heav'ns 10
 Is thy mercy,^s 'thou Most High;^a
 And 'great is^a thy truth 'as well,^a
 Even to the very sky.ⁱ ⁱ skies.

Chor. Be exalted o'er the heav'ns, O God; 11
 Be thy glory over all the earth.

PSALM LVIII.

By the Chief Musician, Destroy not,^r by David, Golden.^{rr}

- 1 Is it righteousness ye speak, 1 ^r Ps. lvii. title.
 O ye mighty ones in truth? ^{rr} Ps. xvi. title.
 Is it uprightness ye judge, An address to
 O ye sons of men, 'forsooth?^a Saul's advisers,
 after taking away
 the spear and
 cruse, 1 Sam.
 xxvi. 19.
 2 Nay, ye practise knaveries^o 2
 In 'your^a heart 'from day to day:^a
 'With^a your hands ye violence
 In the land 'are wont to^a weigh.

- 3 Even from the 'very^a womb 3
Do the wicked turn aside;
'Yea,^a the speakers of untruth
From the lap to error slide.^r ^r err.
- 4 To the poison of a snake^r 4 ^r serpent.
Doth their poison likeness bear;
They are like an adder deaf,
'When^a it stoppeth up its ear, ^a so A.V., D.
- 5 That^r it may not hear the voice 5 ^r so D.; cf.
Of enchantments—'hear the voice^a
Of the charmer, who in charms
Skilful is become, 'and wise.^a Deut. iv. 40,
vi. 3, Gen. xi.
7, Ps.
cxliv. 12.
- 6 God hathⁿ broken down their teeth 6 ⁿ not 'break
In their mouth, 'so sharp and strong;^a thou.' God had
'Yea,^a Jehovah hath the tusks already broken
Shattered of the lions young. their teeth
when David
took the spear.
- 7 Like as waters go away,^r 7 ^r cf. Job
They shall melt;^r his arrow 'soon^a xxvii. 21.^a
He against them^p shall direct; ^r a sore dis-
They shall be like as^s cut down.^r comfiture is
before them.
^p 'at them;' ^r
fulfilled 1
- 8 Like as^s melts a snail, 'as^a goes 8 ^r quite un-
The untimely birth away, manned with
Which a woman bringeth forth,ⁱ fright (1 Sam.
'So^a not see the sun shall they. xxviii. 15),
and soon to be
still more so
(ver. 20).
- 9 Ere your pots can feel the thorn, 9 ⁱ of a woman.
He shall 'in a tempest dire^a
Sweep *him*^r off like as^s alive,^{rr} ^r Saul; not
Like as^s 'in^a a burning ire.^r 'them,' as A.V.
and others.
^{rr} cf. 1 Sam.
- 10 Glad shall be the righteous man 10 xxxi. 3, 4,
That^m he doth the vengeance see; 2 Sam. i. 9, 10:
Wash his footsteps in the blood 'my life is yet
Of the wicked man^r shall he. whole in me.'
^r Hos. xiii. 11.
^r Saul, as in
ver. 9.
- 11 Then shall men say, 'Verily 11 ^r cf. Rom.
To the righteous man there's fruit;^r vi. 21.
Verily there is a God,
O ye judges, earth throughout.'

Ver. 1. *Ye mighty ones*.—By some מַלְאָכִים is translated 'a league,' 'a confederacy;' but it is very doubtful if there be any such noun. Those interpreters,

De Wette, D., and others, give the true solution who regard the word as a defect. pl. wanting the *v* (cf. title of lvii. n.), but meaning here 'ye mighty ones' rather than 'ye gods.' It refers to the men of high standing about Saul, who 'stirred him up' against David, while the succeeding expression, 'ye sons of men,' refers to persons of humbler position, and in particular to the Ziphites, if I mistake not.

Ver. 6. *Hath broken*.—There is no necessity to take the verb as an imper. ; it may equally well be the præter., and as such yields a better sense. For an explanation of the connected verb being in the inf., see *Ges. Gr.* § 128, 4 (a).

Ver. 11. *O ye judges*—not, as A.V. and others, 'there is a God judging.' When Elohim refers *solely* to the true God, it is very rarely indeed joined to a pl. adjective (see *Ew. Gr.* § 318).

PSALM LIX.

By the Chief Musician, Destroy not,^r by David, Golden.^{rr}
When Saul sent, and they watched the house to put him to death.^r

^r Ps. lvii. title.
^{rr} Ps. xvi. title.
^r 1 Sam. xix. 9, 11.

- | | | | |
|---|--|---|--|
| 1 | Rescue me from 'mong my foes,
Lift me up secure ^r from those
That against me rise, my God:
From the workers rescue ^s me
Of 'malign ^a iniquity: ^v
° Save me from the men of blood. | 1 | |
| | | | ^r cf. Ps. xx. 1. ⁹ |
| 2 | For, lo! for my life they long, ⁱ
'Gainst me are convened ^r the strong ^e
Not 'for ^a crime ⁱ or sin I've done:
LORD, ^p they run without a fault,
And make ready 'to assault, ^a
Wake to meet me and look on. | 3 | ⁱ 'lay wait.'
^r Ps. lvi. 6. ⁹
^e cf. vers. 9, 17.
ⁱ my transgression. |
| 3 | And thou LORD God Sabaoth,
God of Israel, up, 'wroth, ^a
All the heathen to chastise: ⁱ
None be merciful unto,
Cloak ^e iniquity ^s who do
With a treacherous disguise. Selah. | 5 | ⁱ to visit. |
| 4 | They'll ^r at eve return 'to prowl; ^a
Like a dog 'so ^a will they growl,
And the city will beset:
Lo! their mouth ^r will belch out 'words, ^a
In their lips there will be swords,
But who's hearing 'now their threat? ^a | 6 | ^r not, 'let them return.' |
| 5 | And, Jehovah, as for thee,
Thou at them 'derisively ^a
'In their vain attempt ^a shalt laugh: | 7 | ^r they with their mouth. |
| | | 8 | |

At the heathen^s all a mock
Thou shalt make, 'O Lord, my rock ;^a
'Thou shalt jeer at them, and scoff.^a

Chor. O my strength,^r to thee I'll *pray*,ⁱ 9 ^r cf. ver. 3:
For God's my bulwark, ⁱ 'strong,'
The God of my mercy. ⁱ 'look to thee,'
or 'wait for thee.'

6 God will me precede ;^r he'll 'yet^a 10 ^r Ps. xxi. 3.
Make me look on^s those in wait ;^o ^o for me.

Slay them not, O Lord, our Shield :^t 11
Lest they should forget, do thou
Make them wander with meⁿ 'now,^a
By thy power ; and make them yield,ⁱ ⁱ bring them low.

7 'For^a their mouth's sin, 'for^a the word 12
Of their lips ; and captured, 'Lord,^a
Let themselves be in their pride :
'Captured be^a by reason 'both^a
Of the cursing and untruth
They have uttered 'far and wide.^a

8 Waste them in displeasure 'sore,^a 13
Waste^s them that they be no more :
And let people comprehend,
That in Jacob governing
Is 'the mighty^a God as King
To the earth's 'remotest^a end.ⁱ ends.

9 They'll at eve return 'to prowl ;^a 14
Like a dog 'so^a will they growl,
And the city will beset :
They for food will wander^s 'wide,^a 15
If they be not satisfied,
And throughout the night will wait.^r ^r or 'fret' (W.).

10 But sing of thy strength^s will I, 16
And thy mercy 'joyously^a
Shout aloud at morning's 'light :^a
For a bulwark and resort^e ^e cf. Ps.
Thou hast been to me ; 'a fort^a cxlii. 5.
In the day of my affright.ⁱ ⁱ distress.

Chor. O my strength,^r to thee I'll *play*,^e 17 ^r cf. ver. 3.
For God's my bulwark,
The God of my mercy.

Ver. 5. *All the heathen.*—David was just returned (1 Sam. xix. 8) from chastising the Philistines when this attempt on his life was made ; and he prays that the Jewish as well as the Gentile heathen might be punished (cf. Ps. x. 16).

Ver. 7. *But*—or ‘nevertheless’ (see the note on כִּי, Ps. xlii. 4). It is as if David had said, ‘I shall be far beyond their reach, or the sound of their blustering threats.’

Ver. 9. *O my strength*.—This chorus is repeated at the close, exactly as here, with the sole exception that the verb is slightly changed—more slightly than in this version—so as to form a paron. The punctuation is altered, but no other change is made except the correction of two manifest errors of transcription, viz. עָנִי for עָנִי in ver. 9, and חֲסֹדוֹ (C’thib) for חֲסִדִי (Kri) in ver. 10. The division of verses here is so absurd as quite to destroy the symmetry of the Psalm, and abolish this chorus, though it is word for word the same in ninth and 17th verses, with the exception of the second letter of the verb in the first line.

Ver. 11. *With me*.—The A.V. and interpreters generally have translated עִמִּי ‘my people;’ but David had no people at the time. Though anointed king by Samuel, he never spoke of the people as his till Saul was gone: and as yet he had gathered no band of his own. It means ‘with me,’ as in Ps. xlii. 8, 1 Sam. xxviii. 19, 2 Sam. xix. 25. What David here requested, God granted, and made not only Saul’s messengers, but Saul himself, wander after him to Naioth in Ramah (1 Sam. xix. 23), and there demean himself in a manner he was not likely ever to forget; a manner none were likely to forget who had witnessed his doings there, or who heard of them.

Ver. 12. *For*.—The ‘for’ is omitted here, as in like circumstances it is in Mic. vi. 7; and it would make equally good sense there to translate, ‘The fruit of my body is the sin of my soul!’ as to translate here, with H. and D., ‘The sin of their mouth is the word of their lips!’ The omission is the less to be wondered at, since a similar one occurs in the converse clause a few verses before (ver. 3).

Let themselves.—They have been endeavouring to take me, let themselves be more effectually caught than I have been,—a prayer signally fulfilled at Naioth, as one after another was arrested by the Spirit of God, till Saul himself was caught, and ‘stripped off his clothes . . . and lay down naked all that day and all that night.’

Cursing and untruth had been freely uttered by Saul and his courtiers in reference to David.

Ver. 14. *They for food* will roam over the whole city, ‘if they be not satisfied’ by finding David at home; they will hunt for him everywhere, and will spend the whole night watching his house, that they may be sure of getting him in the morning. The verb for ‘to wait throughout the night’ is specially appropriate here, for it also means to murmur, to *fret* (as in Ex. xv. 24 and Num. xvii. 6), and is so rendered here by W. and others.

PSALM LX.

By the Chief Musician, on the Lily of the Testimony,* Golden,† by David, to teach.‡
When he strove§ with the Syrians of the two rivers, and with the Syrians of
Zobah; and Joab returned and smote Edom in the valley of Salt, twelve
thousand.¶

1 O God, thou hast rejected us,
Thou hast us broken ‘sore;’^a

1

* i.e. the church of the Scriptures.

† Ps. xvi. title.

‡ i.e. which they were to teach their children; cf. 2 Sam. i. 18,* Deut. xxxi. 19.

§ cf. Num. xxvi. 9.*

¶ See 2 Sam. viii. Written before the conflict.

- Thou hast with us displeas'd been,
Return to us 'once more.^a
- 2 Thou hast the land asunder rent, 2
Hast caus'd us to quake;^r
Do thou the breaches heal thereof,
For 'sorely^a doth it shake.
- 3 Thou hast thy people hardship shown 3
'Of long continuing;^a
'Yea,^a thou hast caus'd us to drink
The wine of staggering.^c
- 4 Thou hast a banner given those, 4
That fearers are of thee,
To bend their flight to,^r on account^{rr}
Of 'its^a security. Selah.
- 5 In order^r that deliver'd may 5
Be thy belov'd ones,
O do thou save with thy right hand,
And make to us^r response.
- 6 God promised^{rr} by his holiness^r 6
'That^a I for joy shall shout,ⁱ
Shall for my portion Shechem have,
And Succoth's vale mete out;
- 7 That Gilead shall be mine, and mine 7
Manasseh, 'did aver;^a
° Ephr'im the strength be of my head,
Judah my lawgiver:
- 8 Moab my wash-pot; that I shall 8
O'er Edom cast my shoe:
Because of me, Philistia,
Down be thou broken 'too.^a
- 9 O who unto 'the city fenced'^r 9
'So strongly^a will me bring?
Who even unto Edom will
Conduct me 'triumphing?'^a
- 10 O wilt not thou, O God? *thou* who 10
Hast us rejected 'so?'^a

^r during the civil wars between David and the house of Saul.

^r so Ges., W.
^{rr} Deut. xxxviii. 20;^a
Neh. v. 15.^a

^r This verse and the remaining verses are repeated in Ps. cviii.; the italics mark the variations.
^r so C'thib; but Kri: 'to me.'

^{rr} as in Deut. vi. 3,^a ix. 28;^a
2 Sam. vii. 28.^a
^r cf. Ps. lxxxix. 35, 36; Amos iv. 2.

^a 'that' is occasionally left out in Heb. as in English after this verb (Zech. ix. 12, cf. Ps. xlix. 11).

ⁱ shall rejoice.
° and.

^r Ps. xxxi. 21,^a
viz. Edom.

And wilt not thou 'again,^a O God,
Forth with our armies go?

11 Grant us deliverance^t from straits;
For^r vain is 'all^a man's aid.^t
Through God we shall do feats;^{rr} and he 12
Our en'mies down shall tread.^r

^r Ps. iv. 3. n.
^{rr} Num. xxiv.
18^a (do
valiantly).
^r Ps. xlv. 6.^a

Ver. 4. *To bend their flight to.*—So Ges., deriving the word from נֹס, to flee. H. and others object, on the ground that there is a manifest reference to the preceding נֹס, 'a banner;' but may not נֹס itself come from נֹס?—for a banner is something to flee to, to rally round. It may almost admit of doubt whether there be such a verb as נָסַס even in Hithpa., Zech. ix. 16 notwithstanding.

Security—not 'truth,' as many render it; but 'certainty,' 'security,' as in Prov. xxii. 21, where it is said in the verse immediately preceding, 'That thy trust may be in Jehovah, I have made known . . . that I might make thee know the certainty [the security] of the words of truth,' i.e. what a secure refuge they point to. So here, 'a banner to flee to, on account of the security' it affords. God had raised up David after the removal of Saul, to be an ensign to rally round, and so be saved from surrounding enemies; and hence David goes on to pray that God would be with him now, and give the promised deliverance through his instrumentality.

Ver. 6. *God promised.*—To translate with H., 'God hath spoken, therefore I will rejoice,' is to miss the meaning entirely. What the Psalmist means to say is, 'God hath said that I shall rejoice.' As in Eng. so in Heb., 'that' may be left out in such cases (Zech. ix. 12, cf. Ps. xlix. 11). This promise God gave David when anointing him to the kingdom, and he renewed it again and again; and it was well known to the whole nation,—to Saul (1 Sam. xxiv. 20), to Jonathan (xxiii. 17), to Abner (2 Sam. iii. 9, 10).

Ver. 8. *Philistia.*—The A.V. has, 'Philistia, triumph thou because of me,'—the very opposite of the true sense, as is evident from the corresponding clause of Ps. cviii., 'Over Philistia will I triumph;' which clause, wide as the variation seems in Eng., is word for word the same as here, with the exception of the verb, which is here הִתְרוֹעֵעַ, and there אֶתְרוֹעֵעַ. To bring the meaning of both into harmony, D. takes advantage of the fact that the verb רוּע, strictly interpreted, signifies nothing more than to 'cry out,' and may therefore refer either to 'the voice of them that shout for mastery' (as in Ps. xli. 11), or to 'the voice of them that cry for being overcome' (as in Isa. xv. 4, Mic. iv. 9); and maintains that in Ps. cviii. it denotes the former, and in Ps. lx. the latter; translating there:

Over Philistia that I
Shall shout in triumph 'too;^a

And here :

Because of me, Philistia,
Shout thou in terror 'too.^a

This is a greatly preferable explanation to that of H. and others; but I apprehend the true solution is the following. While אֶתְרוֹעֵעַ is from רוּע, the corresponding term הִתְרוֹעֵעַ is second person singular imperative of the verb רָעַע, 'to

break down;' which in Hithpa. is composed of the same letters as the other, and signifies 'to be broken down,' as in Isa. xxiv. 19 (see Ges. *Lex. sub voce*). Availing himself of this circumstance, the Psalmist introduces a still wider variation than D. supposes, but one equally simple and beautiful:

Because of me, Philistia,
Down be thou broken 'too.^a

David was the great breaker-down of the power of the Philistines. His first exploit in youth as a warrior was with them; and almost his first exploit as king of Israel was with them; his last personal encounter was also with them; and with them apparently was the last fight of his army too (2 Sam. xxi. 15-22). And so completely were they crushed, and their noted warriors weeded out, that for several whole generations Philistia lifted not her head again.

PSALM LXI.

THE counterpart of Psalm v. ; being written after the defeat of Absalom had given him full possession of Israel again, and prepared the way for his return to the house of God. The whole strain of it shows it to be a joyous Psalm. What has misled interpreters, is the fact that the verbs in the first stanza are in the future; but, as W. remarks, they are equally so in Ps. xviii. 6 and following verses, and yet are translated in the past tense. For this use of the future, see Ges. *Gr.* § 125, 4 (b).

By the Chief Musician, on stringed instruments, by David.

- | | | | |
|---|---|---|--|
| 1 | Hear thou my shout, ^e O God ;
Unto my pray'r attend :
I unto thee did call,
'Ev'n ^a from the land's 'far ^a end, ^r
When overwhelm'd was
My heart ; thou 'then ^a away
Didst me into a rock,
Too high for me, convey. ⁱ | 1 | ^e cf. Ps. v. 11,
margin. It is
also joined
with 'prayer '
in 1 Kings
viii. 28. It
generally sig-
nifies 'a joyous
shout.'
^r i.e. from
Mahanaim ; cf.
v. 2, 3.
ⁱ lead. |
| 2 | For thou to me hast been
A refuge 'in my woe ; ^a
Hast been a tow'r of strength
From presence of the foe.
I'll in thy tabernacle
Eternal sojourn make ; ^r
In covert of thy wings,
'Lord, ^a I will refuge take. Selah. | 3 | |
| | | 4 | ^r cf. Ps. v. 4, ^s
and ver. 7. |
| 3 | For thou unto my vows,
O God, hast lent an ear ; ⁱ
Hast for possession giv'n ^r
'Me ^a those, thy name who fear. | 5 | ⁱ hearkened.
^r l. given 'me '
the possession
of those. |

- ‘How long^a keep murdering? be all
Of you like an inclining wall,
Or like a down-thrust fence?^r
- 3 They only counsel take to thrust^s 4
Him from his high estate:
They’ve pleasure in a lie; they bless
‘One^a with theirⁱ mouth, yet ne’ertheless
Curse with their heart^r ‘in hate.^a
- 4 Be silent only unto^d God,^{rr} 5
My soul; ^o from him’s my hope:
He only is my rock and aid,
My bulwark; I shall not dismay’d
Be, ‘with my foes to cope.^a
- 5 With^r God my aid and glory is, 7
My strong rock, refuge, ‘stay^a
In God: trust him at all times; pour
Your heart out, people, him before; 8
Our refuge God’s ‘for aye.^a
- 6 Only ‘mere^a vanity are sons 9
Of men of low degree:ⁱ
A lie are men of high account;ⁱ
Alike they in the balance mount
‘Lighter^a than vanity.
- 7 Do not in plundering^e put trust; 10
In robb’ry grow not vain:
If mightiness^r should spring up,^{rr} yet
Do not your heart upon it set,
‘And proud thoughts entertain.^a
- 8 God once hath spoke; this twice I’ve heard,^r 11
That strength is God’s ‘indeed:^a
And thine is mercy ‘too,^a O Lord, 12
For thou dost every man reward
According to his deed.

^a cf. Ps. iv.
2, n.

^r i.e. on which
no dependence
can be placed,
no weight
leaned.

ⁱ his.

^r cf. 2 Sam.
xix. 41, xx. 1.

^{rr} i.e. be calm
and composed,
only by resting
thy whole
dependence
on God.

^o for.

^r cf. Ps. vii.
10, n., cxxxi. 2.

ⁱ the sons of
the lowly (Ps.
xlix. 2).
ⁱ sons of the
lofty.

^r Ps. xlix. 6.
^{rr} i.e. of its own
accord.

^r cf. Job
xxxiii. 14,
xl. 5.

PSALM LXIII.

A Psalm by David, when he was in the wilderness of Judah.^r

- 1 O God, thou art my God; for thee 1
I early will inquire:

^r fleeing from
Absalom, 2 Sam.
xv. 28, xvii. 16.

- For thee my soul doth thirst ; for thee
 My flesh pines^e 'with desire,^a
 In a dry,ⁱ ° weary land, wherein
 No water is ;ⁱ to see
 Thy strength and glory—I've thus^e seenⁱ 2
 Thee in the sanctuary.
- 2 For better is thy grace than life, 3
 My lips shall give thee praise :ⁱ
 Thus^s will I bless thee in my life,^e 4
 My hands in thy name raise.
 Be satisfied like as 'with^a fat 5
 And marrow shall my soul ;
 And then with lips of joyfulness
 My mouth shall thee extol.
- 3 When I remember thee, 'O LORD,^a 6
 'As^a on my bed 'I lie ;^a
 In watches 'of the night^a on thee
 'Then^a meditate will I.
 For thou my help art, and I'll joy 7
 In shadow of thy wings :
 My soul pursues thee hard ; support 8
 Thy right hand to me brings.ⁱ
ⁱ doth me sup-
 port.
- 4 But those for ruin^r are, who seek 9
 My soul :^{rr} to earth's depths they
 Shall go ; o'er to the sword be given ;ⁱⁱⁱ 10
 To jackals be a prey.
 But glad in God shall be the king : 11
 Ev'ry one glory shall
 Who swears by him ; for^r stopped shall be
 The mouth of liarsⁱ 'all.^a
^r or 'when.'
ⁱ speakers of
 falsehood.

PSALM LXIV.

By the Chief Musician, a Psalm by David.

Like Ps. liv.,
written at the
first coming of
the Ziphites (1
Sam. xxiii. 24).

- 1 Listen to my voice, O God, 1
 In my lamentationⁱ 'now ;^a
 From the terror of the foe^r 2
 O preserve my life do thou.
 From the secret conference
 Of the wicked^r hide thou me ;
ⁱ complaint.
^r Saul.
^r Ziphites.

From the bustling crowd of those
Practising iniquity :^v

^v Ps. v. 5, n.

- 2 Like a sword who whet their tongue ;^r 3 ^r *e.g.* Nabal.
‘Who^a a bitter word do put
‘For^a their arrow ;ⁱ in hid nooks 4 ⁱ *l.* direct their
At the perfect man^r to shoot. arrow—a
‘Suddenly they’ll shoot at him, bitter word.
‘And to fear will not give way :ⁱ ^r David him-
‘They for *their* partⁿ will be strong ;^e 5 ⁱ *l.* will not
‘Tell a wicked word^p will they,ⁿ ⁿ cf. 1 Sam. xxiii. 20^a.
^e Deut. xxxi. 23.
3 ‘To conceal the snares ‘they set.^a ^p *i.e.* spread
‘Who, say they,ⁿ ‘who^a did ‘him^a see ?ⁿ misleading
‘They, for^p *their* part,^s will ‘for him^a 6 information
‘Make a search ‘and scrutiny.^a among David’s
Perfected the knav’ries are :^p men.
There a searching search hath been ;^{rr} ⁿ cf. 1 Sam. xxiii. 22.
And the man^r approaching is, ^{rr} cf. 1 Sam. xxiii. 23.
And the heart is deep ‘and keen.^a ^r Saul.
- 4 But an arrow^r shoot^s at them 7 ^r *viz.* the
Shall Jehovahⁱ ‘from his bow :^a Philistines.
Suddenly shall be their wounds,^r ⁱ God.
‘Suddenly shall come the blow.^a ^r when David
So on their account^{rr} make him^r 8 was all but
Stumble ‘with^a their tongue they shall :ⁿ caught.
They shall hurry to and fro^{rr} ^{rr} cf. Ps. cv. 14,
Each, who heeded themⁱ ‘at all.^a Ruth i. 19,
and often.
^r Saul.
^{rr} 1 Sam. xxiii. 27, 28.
ⁱ *l.* looked at
5 And afraid shall all men be, 9 them.
And the work of God relate ;
And his doing understand,
‘And upon it meditate.^a
In Jehovah ‘then^a be glad 10
Shall the righteous man, and trust
Shall repose on him ;ⁱ and all
Upright in ‘their^a heart shall boast. ⁱ shall take
refuge in him.

Ver. 6. *Perfected*—תִּמְנֶה, a very difficult word. I take it, as the A.V. does, to be a variation or corruption for תִּמְנֶה or תִּמְנֶה. The verb is generally intrans., ‘to be perfected.’

Approaching.—I take קָרַב here to be the verb ‘to draw near,’ as the Septuagint does. The clause refers to Saul’s approach, and the artful manner in which he and the Ziphites attempted to steal on David unawares.

Ver. 8. *So*.—Thus, by their officiousness, the Ziphites made Saul totter and stumble : and all who paid any heed to them had to fly back to the rescue of

the land, and after the expulsion of the Philistines, to return to the pursuit of David.

Ver. 10. *And trust.*—The words might be rendered, ‘shall be glad *that* he took refuge in him.’

PSALM LXV.

ITS annexation to the preceding one is due, according to D., to the presence in both of one prominent term, viz. וַיִּירָא (lxiv. 9, lxv. 8), ‘and be afraid shall!’ After this we may be prepared to hear that the juxtaposition of two Psalms is due to the occurrence of *l*, ‘and,’ in the last verse of the one and the first verse of the other. The author of the Psalm is mentioned, but not the date of its composition; but from an examination of its contents, it would seem to have been intended as a song for the ‘day of atonement,’ and for the ‘feast of tabernacles,’ which followed immediately after (Num. xxix. 7, 12). The sins of the year were then ‘covered over,’ and a thorough purification of the sanctuary was made by a special service of expiation. The labours of the year were also by that time all concluded, and its fruits secured; and Israel could look on the goodness of God towards them through its entire extent; and this Psalm was penned to serve as a fitting expression of their feelings. It opens with a reference to the ‘silence’ that reigned in the sanctuary—to the profound, unbroken, solemn stillness that reigned within it, while, in deep abasement, the people without waited in hushed expectation the return of their high priest from the immediate presence of God (Lev. xvi. 17). It goes on to a statement of the blessedness of those who are accepted of God, and admitted to fellowship with One so unspeakably great; and concludes with a description of the various processes by which the Almighty had fitted the earth to yield a year’s supplies for his people.

By the Chief Musician, a Psalm by David, a Song.

- | | | |
|---|---|---|
| 1 To thee in Zion there’s silence, ^e there’s praise,
O God; and to thee shall the vow
Be performed: O hearer of pray’r, all flesh
Shall come unto thee ‘to bow.’ ^a | 1 | ^e Lev. xvi. 17,
cf. Ps. xxxvii.
7, lxii. 1, 5. |
| 2 The words, ^e ‘alas!’ ^a of iniquities,
Too mighty they are for me: ^r
Our transgressions—’tis thou that canst cover ^e them;
‘Tis thou from their guilt canst free.’ ^a | 3 | ^r i.e. I cannot
answer them.
^e ‘cover,’ the
word employed
throughout
Lev. xvi. in o. |
| 3 Blest’s he whom thou choosest, and mak’st come near, 4
That he in thy courts may dwell:
With the good of thy house, of thy holy place,
Shall we be satisfied ‘well.’ ^a | 4 | |
| 4 ‘By’ ⁿ dread things in righteousness, thou to us 5
Dost, O God of salvation, respond;
The confidence thou of all ends of the earth,
And those, that the sea are beyond.’ ^m | 5 | ^m l. the sea of
the far-off
ones. |

- 5 Who doth by his pow'r, begirded with might, 6
 The mountains set fast, 'and the hills:^a
 The roar of the seas, the roar of their waves, 7
 ° The noise of the people who stills. ° and.
- 6 Afraid at thy signs are the settlers, too, 8
 In parts that are farthest out.
 The outgoings 'both^a of the morn and eve
 Thou makest with rapture to shout.
- 7 'Thou dost visit the earth, and flood it well;^p 9 ° greatly.
 Thou makest it rich 'for us^a
 With the stream of God, full of water; prepar'st
 Their crops,^e when preparedⁱ it^r is thus. ⁱ l. when thou
 preparest it.
^r it, i.e. the
 earth.
- 8 Thou wat'rest its furrows abundantly; 10
 Its ridges thou down dost press:^e
 With showers of rain thou dissolvest^e it;
 The produce thereof dost bless.
- 9 With thy goodness thou crown'st the year; and thy 11
 paths
 Drop fatness down 'from on high:^a
 On the meadows they drop of the wilderness, 12
 And the hills are girdled^e with joy.
- 10 The pastures are cover'd all over^t with flocks, 13
 The valleys with corn^e are clad:^t
 They cry out 'aloud,^a they also do sing,
 'With the goodness of God made glad.^a

Ver. 1. *Silence*—alluding to the silence in the sanctuary while the high priest was making the yearly atonement, no person being permitted to be present during the whole time (Lev. xvi. 17). The same term occurs several times in the Psalms (cf. Ps. xxii. 2, xxxvii. 7, lxii. 1, 5), but in none of the other books of the Bible.

The vow.—The supposition that the Psalm was intended for a song at the great fast and at the closing feast of the year, receives an incidental corroboration here, from the fact that in the Law the account of these is followed immediately by directions about vows (Num. xxix. 39, xxx. 1, etc.).

Ver. 3. *Words*.—This is the literal meaning of the term, and makes excellent sense. The 'words,' charges, indictments of sin, 'are too powerful for me: I cannot answer for one of a thousand of my sins. These accusations can only be met by thine own gracious provision for the remission of sin.' The pronouns 'me' and 'thou' are both emphatic. 'It is thou that canst cover transgression;' hence 'to thee all flesh shall come.'

Cover is the exact rendering of the Heb. word כָּפַר—a word of so frequent

recurrence in Moses' account of the day of atonement (Lev. xvi.), and rendered in the A.V., to make atonement, to reconcile. Sin, as it were, was covered over by the blood of the sacrifice, and thus put out of God's sight.

PSALM LXVI.

By the Chief Musician, a Song, a Psalm.

- | | | | |
|---|--|--------|--|
| 1 | Shout ^r unto God, all lands ; | 1 | ^r <i>L.</i> make a |
| | Chant ye 'in gladsome lays' ^a | 2 | noise. |
| | The glory of his name ; | | |
| | Make glorious ^{rr} his praise. | | ^{rr} so A.V., W.,
G.; but 'Give
glory to his
praise' (H.,
D., LXX.);
cf. Josh.
vii. 19. |
| 2 | Say unto God, 'How dread | 3 | |
| | Thy doings ^r 'among men! ^a | | ^r so LXX.,
Luther, D.;
cf. Ps. cxix.
137 (Ges. <i>Gr.</i>
§ 144 (b)); but
A.V., H., W.:
'In ^a thy doings;
cf. ver. 5.
^e cf. Ps.
xviii. 44. |
| | Through greatness of thy strength | | |
| | Thy foes to thee shall feign. ^e | | |
| 3 | 'All lands ^s shall worship thee, | 4 | |
| | And chant ^s to thee shall they ; | | |
| | 'Yea, ^a they shall chant thy name, | | |
| | 'While unto thee they play. ^a ' | Selah. | |
| 4 | Come, and the works ^d of God, | 5 | |
| | 'His mighty actings, ^a see : | | ^d Ps. xlv. 8, ^a
lxiv. 9. |
| | Dread towards the sons of men | | |
| | 'In ^a operation's HE. | | |
| 5 | He into dry land turns | 6 | |
| | The sea; they through the stream | | |
| | Pass o'er on foot: there would | | |
| | We joyful be in him, | | |
| 6 | Governing ^e by his might | 7 | |
| | For aye: his eyes do spy ^e | | |
| | The nations: let not 'then ^a | | |
| | The stubborn ^e lift them high. | Selah. | ^e Ps. lxxviii.
8; Deut.
xxi. 18. ^a |
| 7 | Ye people, bless our God ; | 8 | |
| | His praises publish wide; ⁱ | | |
| | Who puts our soul in life, ^e | 9 | ⁱ 'and pro-
claim the voice
of his praise.' |
| | Our foot who lets not slide. | | ^r <i>L.</i> O God.
ⁱ 'didst refine
us, like the
refining of
silver' (cf. Isa.
xlvi. 10).
^r others:
'grief.'
ⁱ didst put. |
| 8 | For thou didst prove us, LORD; ^r | 10 | |
| | Like silver didst us test: ⁱ | | |
| | Led'st us into the net ; | 11 | |
| | Weight ^r on our loins mad'st rest. ⁱ | | |

- 9 Mad'st men ride o'er our heads : 12
 Through fire we came, and flood ;ⁱ
 Yet to abundance^e thou
 Didst bring us forth, 'O God.^a
- 10 I with burnt-offerings 13
 Will come into thy house ;
 Will render unto thee
 The payment of my vows,
- 11 Which utter did my lips 14
 'In covenant express ;^a
 And promise did my mouth,
 When I was in distress.
- 12 Burnt-off'rings I to thee 15
 Of fatlings will devote,
 With incense :^e I'll bringⁱ rams
 With bullock and with goat.^r Selah. ^r offer. ^r goats.
- 13 Ye fearers all of God ! 16
 Come, hearken,^z 'every one ;^a
 And I will tell 'you^a what
 He for my soul hath done. ^z hear.
- 14 I with my mouth did call 17
 Unto him ; and a song
 Of high extolling^r 'praise^a
 Was underneath my tongue. ^r cf. Ps. cxlix.
 6^s (H., D., W.).
- 15 If I had in my heart 18
 Been cherishing regard
 Unto iniquity,^v
 The Lord would not have heard. ^v Ps. v. 5, n.
- 16 But surely God hath heard ; 19
 'But surely^a he hath paid
 Attention to the voice
 Of my prayer 'for aid.^a
- 17 O blessed, 'then,^a let God 20
 'Continually^a be ;
 Who nor removed^e my pray'r,
 Nor yet his grace from me.

PSALM LXVII.

By the Chief Musician, with stringed instruments, a Psalm, a Song.

- | | | | |
|---|---|---|------------------------------|
| 1 | May God be gracious unto us, ^r | 1 | ^r cf. Num. |
| | ° Bless us, with° us make shine his face. Selah. | | vi. 24, 25. |
| | Known shall thy way on earth be thus, ^m | 2 | ° and. |
| | 'Mong heathen all thy saving grace. ⁱ | | ° in Num. |
| | Thee let the people praise, O God ; | 3 | xxv. : 'to' |
| | Thee all the people praise 'aloud. ^a | | or 'on.' |
| | | | 'salvation. |
| 2 | The nations ^d shall of joy be full ; ⁱ | 4 | ⁱ be glad. |
| | Yea, shout they shall for 'very ^a mirth : | | |
| | For right the people thou shalt rule, | | |
| | The nations comfort ^r o'er the earth. Selah. | | ^r cf. Isa. lxvi. |
| | Thee let the people praise, O God ; | 5 | 12, 13 ; ° Zech. |
| | Thee all the people praise 'aloud. ^a | | ix. 10, 'speak |
| | | | peace to the |
| | | | heathen.' |
| 3 | The earth its increase yielded hath ; ^{rr} | 6 | ^{rr} H., D., W., G. |
| | God, even our own God, shall pour | | |
| | His blessing down upon our path ; ⁱⁱ | | ⁱⁱ bless us. |
| | 'Yea, ^a God shall bless us 'more and more : ^a | 7 | |
| | And him all ends of earth shall fear ; | | |
| | 'Him all the tribes of men revere. ^a | | |

Ver. 1. *May God*.—There is here a strong allusion to, or rather an informal quotation of, Num. vi. 24, 25 ; only the preposition here is *אֵל*, there it is *אֵלֶיךָ*.

Ver. 4. *Comfort*.—With Hy. and G., I take the verb here to be *נָחַם*, 'to comfort,' as in Ps. xxiii. 4, lxxi. 21 ; not as most others, *נָהַג*, to lead or guide. This gracious dealing with the Gentiles is often referred to by the prophets (cf. Isa. lxvi. 12, 13 ; Zech. ix. 9, 10).

PSALM LXVIII.

PROBABLY written at the removal of the ark to Zion. The opening words are almost *verbatim* those which were used when the ark set forward in Israel's marchings in the wilderness (Num. x. 35) ; and the 67th, commencing with the blessing appointed for the blessing of the people, may have been intended as a sort of preface to it.

- | | | |
|---|--|---|
| 1 | Let God rise up, 'and ^a scattered let | 1 |
| | His adversaries be ; | |
| | And let his haters 'every one ^a | |
| | Before his presence flee. | |
| 2 | As smoke is driv'n, drive them ; as wax 2 | |
| | In presence ^s of the fire | |

Dissolves, let wicked men perish
In presence^s of God's 'ire.^a

- | | |
|--|--|
| <p>3 But let the righteous ones be glad ;
Let them a joyful noise
Make at God's presence ;^s yea, let them
With gladness 'all^a rejoice.</p> | <p>3</p> |
| <p>4 To God sing ; chant his name ; cast up^e
For him, who rideth through
The deserts by his name of JAH ;^r
° Joy at his presence^s do.</p> | <p>4</p> <p>^e the very word found Isa. lxii. 10 : 'highway' there, is the noun from this verb ; cf. Isa. xl. 3 (H., D., W.).
^r cf. Ex. vi. 3 (Ges. <i>Lex. sub</i> = (D)).
^o and.</p> |
| <p>5 The father of the fatherless,
The widows' judge, is God,
Within his holy dwelling-place,
'His well-beloved abode.^a</p> | <p>5</p> |
| <p>6 God's settling the lone ones^{rr} in a home ;
Bringing the prisoners out
With^r gains ;^{rr} only the stubborn^e ones
Dwell in the land of drought.^r</p> | <p>6</p> <p>^{rr} i.e. his people Israel, who long have dwelt in Egypt, in a strange land = in a prison-house.
^r 'with,' not 'to' (see same expression, Ps. cv. 37.
^{rr} 'gains.' G. translates 'amends' (see Ex. iii. 21, 22). The word occurs Eccles. ii. 21. v. 11, where it is rendered 'equity' and 'good,' but probably means 'gain,' 'profit.'
^r the murmurers who perished in the wilderness.</p> |
| <p>7 O God, upon thy going forth
Before thy people's face,^z
Upon thy marching 'at their head^a
Across the wilderness,ⁱ Selah.</p> | <p>7</p> |
| <p>8 Drop at God's presence did the heavens,^t
Tremble did earth^t as well ;
This Sinai, at presence of God,
The God of Israel.</p> | <p>8</p> |
| <p>9 Thy heritage did wave^e a showerⁿ
Of free-will offerings 'then ;^a
And it, 'sore^a wearied,^p thou, O God,
Establish^e didst 'again.^a</p> | <p>9</p> <p>ⁿ presence.
ⁱ waste.
^t cf. Judg. v. 4.
^a alluding to the offerings of the people at the erection of</p> |
| <p>10 Thy living creaturesⁿ did, O God,
In midst of it abide :
Thou didest in thy goodness 'then^a
For the poor ones provide.</p> | <p>10</p> |

the tabernacle. Ex. xxxv. 29 and xxxvi. 5 ; and on similar occasions, such as Judg. v.
^a i.e. the cherubim on the mercy-seat, and curtains ; in accordance with what he said, Ex. xxv. 2, 8.

- 11 The Lord 'himself^a did give the word ; 11
 'Immediately^a great
 The host^c of women was, who did
 The victory celebrate.^m ^m H., D., Ges.,
etc.
- 12 The kings of 'armēd^a hosts^s 'in rout^a 12
 Did flee, did flee away ;
 And she that rested^c in the house
 Her share hadⁱ of the prey. ⁱ divided.
- 13 When^r ye among the sheep-pens lay, 13
 Upon her wings, 'behold !^a
 The Dove^{rr} with silver covered was,
 Her plumes with yellow gold. ^r 'when' or
'though,'
alluding to the
keeping back
of some of the
tribes (Judg.
v. 16, 17).
^{rr} same expres-
sion in 1's.
lxxiv. 19.
^a a recognised
signification of
the prep. ^z
(Gen. xviii. 28 ;
2 Kings xiv. 6 ;
Jonah i. 14: see
Ges. *Lex.* ; cf.
Ps. lxxii. 3).
^r alluding to
Josh. x. 11,
when the Lord
cast great hail-
stones on them.
- 14 While the Almighty did the kings 14
 Disperse^d on her accountⁿ
 'In ruinous discomfiture,^a
 It snow'd^r on Zalmon 'mount.^a ⁿ a recognised
signification of
the prep. ^z
(Gen. xviii. 28 ;
2 Kings xiv. 6 ;
Jonah i. 14: see
Ges. *Lex.* ; cf.
Ps. lxxii. 3).
^r alluding to
Josh. x. 11,
when the Lord
cast great hail-
stones on them.
- 15 A hill of God is Bashan hill ; 15
 A hill of summits 'high^a
 The hill of Bashan is : why look, 16
 Ye summit hills, awry^e ^r alluding to
Josh. x. 11,
when the Lord
cast great hail-
stones on them.
- 16 'Thus^a at the hill—the one which God
 Desireth for his seat ?
 Moreover dwell Jehovah will
 For evermore 'in it.^a
- 17 God's chariots are myriads twain,^c 17
 The thousands twice o'er^e 'told,^a
 'Mong whom the Lord 'at^a Sinai was,ⁿ
 In holiness 'of old.^a ⁿ At Sinai he
came with *ten*
thousands of
his saints
(Dent. xxxiii.
2), *i.e.* one
myriad.
^r quoted Eph.
iv. 8.
- 18 Thou hast gone up on high ;^r captive 18
 Captivity hast ta'en ;
 Hast gifts received, that dwell 'mong men,
 And even stubborn men,ⁿ ^r or 'taken up ;'
cf. Isa. xlv. 3,
'who are borne
by me.'
^e not 'the God
of our salva-
tion ;' the
article pre-
vents this.
- 19 Might JAH, 'might^a God. Blest be the Lord 19
 From day to day 'for this ;^a
 He has been lifted^{rr} up for us :ⁿ
 God our salvation is.^c Selah.

- 20 God is the God, deliv'rances 20
 For us accomplisheth;ⁱ
 And to Jehovah, 'to^a the Lord,
 Are goings out^e at death.
- 21 Only^r God 'sure^a shall dash the head 21
 Of 'all^a his enemies;
 The hairy scalp of him that goes
 On in his trespasses.ⁱ
- 22 The Lord hath said, 'From Bashan will 22
 I turn 'them^a back^r again;
 Back will I turn 'them^a from the deep
 Abysses of the main.
- 23 'In order that thy foot in blood 23
 May 'thus^a be dashed;^s the tongue
 'Thus^a of thy dogs may have its share^r
 Thine enemies among.'
- 24 Thy goings they behold, O God, 24
 'Of grace and majesty;^a
 The goings of my God, my king,
 Intoⁿ the sanctuary.
- 25 Singers go first;^r minstrels behind; 25
 Virgins with timbrels 'come^a
 Between: bless God in choirs; the Lord 26
 Ye, Israel's fountain from.
- 26 There little Benj'min ruling them; 27
 'There^a Judah's princes 'high,^a
 Their band; princes of Zebulun,
 Princes of Naphtali.
- 27 Thy God appointed hath thy strength:^r 28
 Thyself, O God, do thou
 Show to be strong, who hast for us
 Wrought 'gloriously now.^a
- 28 By reason of thy palace, which 29
 Is at Jerusalem,
 Kings unto thee shall presents bring,
 'And gladly offer them.^a

ⁱ L. 'the God
 for deliver-
 ances for us.'

^e cf. 'to depart
 and be with
 Christ.' D.

renders, 'Be-
 long th' outlets
 from death,'

quoting
 2 Kings xiii. 5,
 Eccles. vii. 18.

^r cf. Ps. lxii. 1.^a

ⁱ iniquities.

^r not 'bring
 back.'

^r so D., though
 confessedly a
 doubtful ex-
 pression.

^a cf. Ps. v. 7.^a

^r the proces-
 sion is here
 described.

^r cf. 1 Chron.
 xv. 26.

- 29 The living creature^s of the reed 30
 Rebuke ; the multitude
 Of bulls, 'together^a with the calves
 Of 'all^a the peoples 'rude :^a
- 30 Those, by thine own self, trampling down
 In silver who delight :^a
 Putting the peoples, who in wars
 Take pleasure, 'all^a to flight.
- 31 From out of Egypt forth there shall 31
 Come personages rich ;
 'And^a Ethiopia her hands
 Forth unto God shall stretch.
- 32 O sing, ye kingdoms of the earth, 32
 To God ; chant to the Lord : Selah.
 Who rideth in the heav'n of heav'ns 33
 Of old—'our God adored.^a
- 33 Lo ! he his voice, a strong voice, sounds.
 Give strength to God 'most High :^a 34
 O'er Isr'el is his excellence,^r
 °His strength is in the sky.ⁱ ^r cf. Deut.
xxxiii. 26, 29.
° and.
ⁱ skies.
- 34 Thou'rt dread, LORD,ⁱ from thy sanctuaries: 35 ⁱ O God.
 The God of Israel's He,
 Who gives a^r people strength and power : ^r or, 'his^a (A.V.,
and most).
 O let God blessed be.

Ver. 9. *Thy heritage* is nom. to the verb, and not in the obj. case, as A.V. and others give it.

Wave is the word used in the Law for wave-offerings, whether human or inanimate (Ex. xxxv. 22 ; Num. viii. 11) ; and this is exactly its meaning here.

Free-will offerings—the same word as in Ex. xxxv. 22 ; and refers to that occasion, and to such similar occasions, *e.g.* Judg. v. It means voluntary gifts, and also volunteers (cf. Ps. ex. 3). It is never, I believe, used of God's gifts to us, but only of ours to God. On the occasions here alluded to, there had been a wonderful shower of these free-will offerings, so that Moses had to restrain the people (Ex. xxxvi. 5), and Deborah to compliment them in the highest terms (Judg. v. 2, 9, 14, 15). In David's day there was also a similar shower of free-will offerings, both of persons and of gifts. The Levites consecrated themselves, and all Israel came with joy to bring up the ark ; and David offered sacrifices when the procession started, and when it reached its destination (1 Chron. xv. 11–28, xvi. 1–4). This they had not done when the ark was brought from Kirjath-jearim (1 Chron. xv. 13).

Ver. 10. *Living creatures*—the same word as in Ezek. i., and refers to the

cherubim. Hence, in like manner, it is said of the restored church of New Testament times, 'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament' (Rev. xi. 19).

Ver. 17. *Twice o'er*—not 'of angels' (A.V.), but 'twice over,' *i.* an iteration. At Sinai, Jehovah appeared with a myriad of his holy ones, 'with ten thousands of his saints' (Deut. xxxiii. 2); but at Zion, with twice that number.

'*Mong whom*.—In such cases the relative אשר is frequently left out; cf. Ps. xxxii. 2, Job iii. 3 (see Ges. *Gr.* § 121, 2 (*b*)).

At Sinai.—The prep. in such cases may also be left out (Judg. xix. 27; Lev. viii. 35).

Ver. 18. *That dwell*.—Precisely the same form occurs, Ps. lxxxv. 9, Ex. xxix. 46, and often.

'*Mong men*—not 'in the Man,' *i.e.* Christ Jesus; not 'in men,' *i.e.* 'consisting of men;' but 'among men,' a common meaning of ב. See ver. 17 ('among whom'); Ps. lxxvii. 14, lxxviii. 60; 2 Sam. xxiii. 3; Jer. xxxii. 20; Amos ii. 16: cf. εν in Greek, Matt. xi. 11, Luke i. 28.

And even [among] stubborn men. Heb. usage no more requires the repetition of ב than the English requires the repetition of 'among' (cf. Ps. lxxviii. 12: cf. ver. 43; Ps. lxxii. 13; Job xxx. 5, 6; Dan. iv. 35: see Ges. *Gr.* § 151, 4).

If preferred, this 18th verse might be comprised in one stanza, with a very slight omission, thus:

Thou hast gone up on high; captive	
Captivity hast ta'en;	
Hast gifts received; that JAH ^o might dwell	° God.
'Mong men, ° ev'n stubborn men.	° and.

Then the 19th would run:

O let the Lord be bless'd 'then,'
From . . .

Ver. 19. '*Lifted up*'—the same word that is translated 'are borne,' Isa. xlvi. 3, and refers either to Christ being 'lifted up' (John xii. 32) on the cross, or to his being 'taken up' (Acts i. 2, 9, 11), or 'carried up' (Luke xxiv. 51) into heaven.

Ver. 20. *Goings out*—the invariable meaning of the Heb. word. At death, the saint goes out to the Saviour—departs to be with Christ. D. remarks that the verb יצא is sometimes equivalent to *evadere*, to escape (2 Kings xiii. 5; Eccles. vii. 18), and on that ground translates the noun by 'escape,' or outlet: 'Belong the escapes from death.'

Ver. 22. *Turn them back*.—This verse seems to refer to his *enemies*, not to his *people*, as the A.V. and others give it. The word 'turn back' is the same as is used Isa. xxxvii. 29, xiv. 27, etc. The meaning is, I will crush them as effectually as of old, wherever found. Isa. xliii. is constructed on this model. The very image of the beasts found in this Psalm is kept up there (vers. 19, 20).

Ver. 30. *Trampling*.—The word is sing., agreeing with 'rebuke *thou*,' and in Hithp. means, probably, to trample by one's self.

Delight.—רצי is not from the noun רץ, the existence of which is doubtful, but from the partic. of the verb רצה, to delight; cf. the parallel expression, Isa. xiii. 17.

PSALM LXIX.

By the Chief Musieian, on the Lilies,^r by David.Messianic; and
oftener quoted
than any other
Psalm.

- 1 Save me, O God, for to my soul 1
The waters up are got;^z
I sink in the clay^e of the abyss,^r 2
And standing there is not:
Yea, I am come into the gulfs^d
Of waters; and the flood
Is overflowing me, 'O God.^a
- 2 I with my crying am worn out,^r 3 ^r cf. Ps. vi. 6, n.
Hoarse is my throat 'likewise:^a
Consumed with waiting for my God,
'And wasted^a are mine eyes.
- 3 More than the hairs uponⁱ my head, 4 ⁱ of.
Are those that do me hate
Without a cause; and those who would
Me silence,^e strengthen'd get:
'Ev'n^a those who falsely^r are my foes.
What I plucked^e not, I then
Shall 'not the less^a restore again. ^e Ps. liv. 5.
^r Ps. xxxv. 19, n.
^e alluding to what happened in paradise.
- 4 O God, my foolishness thou know'st; 5
'To thee it stands revealed:^a
Also my trespasses from thee,
'O Lord,^a are not concealed.
- 5 Let those not be ashamed in me, 6
Who hope^d on thee repose,
O Lord Jehovah Sabaoth:
In me O let not those
Be 'ever^a to confusion put,
O God of Israel,
Who after thee inquire 'with zeal.^a
- 6 For on account of thee, 'O God,^a 7
I have reproach endured;
Confusion covered hath my face,
'My countenance obscured.^a
- 7 I to my brethren am become 8
A stranger 'in the streets,^a
An alien to my mother's sons:
For zeal for thy house eats 9

- Me up ; and the reproaches 'too'^a
 Of those reproaching thee,
 O God, have fallen upon me.
- 8 °I for my soul with fasting wept^e— 10 ° and.
 It my reproach became : ° cf. Gen.
 ° Sackcloth I made my garment—I 11 xxiii. 2, 1. 3.
 A proverb was to them. ° and.
- 9 Those in the gate that sit, commune 12
 Against me 'all day long ;'^a
 And of the drinkers of strong drink
 'Am I become^a the song.
 But I—my supplication's 'voice,'^a 13
 Jehovah, unto thee
 Shall 'for^a a time of favour be.
- 10 In greatness of thy mercy, 'then,'^a
 Do thou to me reply,^r
 In truth of thy salvation, 'now,
 O God the LORD Most High.^a
- 11 Rescue me from the mire ; ° let me 14 ° and.
 Not sink : snatch me, 'O God,'^a
 From those that hate me, and the gulfs
 Of waters : let the flood 15
 Of waters not o'erflow me 'now,'^a
 Nor the abyss me drown,ⁱ ° swallow up.
 The well^e its mouth on me shut down.
- 12 Jehovah, O reply to me, 16
 For good thy mercy is :
 According to the multitude
 Of thine own sympathies,
- 13 Turn thou to me ; nor hide thy face 17
 From thine own servant 'now,'^a
 For I am in distress : with speed
 Reply to me do thou.
 Draw near my soul, and ransom it : 18
 O do thou me redeem,
 Because of foes who 'gainst me scheme.ⁱ ° l. 'my foes.
- 14 Thou knowest my reproach and shame, 19
 And my confusion 'too ;'^a

- Mine adversaries present are
Each one before thy view.
- 15 Reproach hath broke my heart, and I 20
Am sick 'and sore cast down ;^a
And I for consolation hope,^s
But there, 'alas !^a is none :
° For comforters 'to feel for me ° and.
In my afflicted lot,
I look for them,^a but find them not.
- 16 And gall they put into^r my meat ; 21 ° so D.
And 'also^a for my thirst
They cause me vinegar to drink,
'While grief is at the worst.^a
- 17 Before their faces for a snare 22 ° i.e. they have
Let their own table be,^r made my meat
° For recompenses,^r for a gin : distasteful ; let
Dark, so as not to see, their own
Moreover, let their eyes become ; table, etc.
23 ° and.
And, 'O Jehovah,^a make ° so LXX.,
Their loins continually quake. Luther, Hy.,
Y.; cf. Ps.
xlv. 4, n.
- 18 Thy rage pour on them ; seizeⁱ them let 24 ° i overtake.
'Thine anger vehement ;
Their citadel^o be desolate, 25
No settler in their tent.ⁱ ° tents.
- 19 For him whom thou hast smitten, 'LORD,^a 26
They persecute 'perverse ;^a
And they the grief of thy pierced ones^o
'Delightedly^a rehearse.^r
Guilt to their guilt do thou attach ;^{rr} 27 ° the disciples,
And never come may they whose grief
Into thy righteousness, 'I pray.^a and disap-
pointment they
talked of.
° I. 'speak con-
cerning ;' cf.
Ps. ii. 7.
° i.e. hold them
guilty for this
deed of theirs.
° blotted.
° O God.
- 20 Wipedⁱ be they from the book of life ; 28
Nor with the righteous writ.
But I am poor and grieved ; me high 29
Let thy salvation set.^o
- 21 I with a song will praise the name 30
Of God ; and him 'adore
And^a magnify with thanksgiving
I will : and this shall more 31

Pleasing unto Jehovah be

Than would a bullock 'prove,^a

A bull with horn, with parted hoof.

- | | | |
|--|------------------|---|
| <p>22 Ye meek, see ; let God's seekers joy ;^r
 ° Revived be your heart^r again :
 For God the needy hears, nor doth
 His prisoners disdain.</p> | <p>32
33</p> | <p>^r so G. A simpler rendering than the common.
 ^o and.
 ^r cf. Ps. xxii. 26.</p> |
| <p>23 O let the heav'ns and earth, the seas,
 And all in them that moves,
 Praise him : for God shall Zion save,
 'The dwelling which he loves.^a
 And he shall Judah's cities build,
 And they shall settle^s there,
 And it as their possession share.ⁱ</p> | <p>34
35</p> | <p>ⁱ have.</p> |
| <p>24 The offspringⁱ of his servants 'too^a
 Inherit shall the same ;
 And dwell in it 'securely^a shall
 The lovers of his name.</p> | <p>36</p> | <p>ⁱ seed.</p> |

PSALM LXX.

By the Chief Musician, by David, to remind.^r

- | | | |
|---|----------------|---|
| <p>1 <i>O God</i>, to free me—make thou haste,
 Jehovah, to mine aid :
 Let them be 'utterly^a ashamed,
 To blush let them be made,</p> | <p>1
2</p> | <p>Almost identical with the closing verses of Ps. xl. The italics mark the variations.
 ^r cf. Ps. xxxviii. title.</p> |
| <p>2 That seek my soul : back, 'one and all,^a
 Let them be driven 'quite ;^a
 And to confusion be they put,
 That in my hurt delight.</p> | <p>3</p> | |
| <p>3 For a requital^r of their shame,
 <i>Back let them</i> 'swiftly^a turn,
 Who 'proudly^a unto me have said,
 Aha ! aha ! 'in scorn.^a</p> | | |
| <p>4 In thee, let all who seek for thee,
 Be glad and overjoyed :
 Who thy salvation love, say still,
 'May <i>God</i> be magnified.'</p> | <p>4</p> | |

- 5 Although I poor and needy am, 5
Haste, God, to me 'when sought':^a
 My help and rescuer thou art ;
Jehovah, tarry not.

PSALM LXXI.

THE beginning of this Psalm is almost identical with that of the 31st ; but from what is said in ver. 18, David must have written the present Psalm at a much later period than the other : probably during the anxious times that followed his hasty flight from Jerusalem in Absalom's day. The similarity of the circumstances would naturally lead him to take advantage of his words on the earlier occasion. The italics show where the identity exists.

- 1 *In thee, O LORD, I refuge take ;* 1
Shamed let me never be :
 O free me *in thy righteousness,* 2
And to escape make me.
- 2 *Incline thou unto me thine ear ;*
 ° *'My foes^a O save me 'from :^a* ° and.
My rock of lodging^r be, to which 3 ° The word in
Continually to come. Ps. xxxi.
 wants only a
 tittle of being
 the same as the
 one here ; but
 it means
 'strength.'
- 3 To save me thou appointed hast :
 ° *My cliff and fort art thou :*
 T^r escape from out the wicked's^r hand, 4 ° for.
 O do thou make me 'now.^a ° wicked man's.
- 4 From out the churl's, the cruel's fist
 ° *'Me rid ;^a for thou, 'in truth,^a* 5
 O Lord Jehovah art my hope,
 My trust ° *'ev'n^a from my youth.*
- 5 I've from the womb on thee been stay'd ; 6
 ° *"Twas thou didst cut me free^e* ° cf. Ps. xxii. 9.
 My mother's bowels from : my praise
 Continually's of thee.
- 6 As a marvel I to many am ; 7
 But thou'rt my refuge^s strong :
 Filled shall my mouth be with thy praise, 8
 Thy splendour,^e all day long.
- 7 O in the time of old age, ° *'Lord,^a* 9
 Me off do thou not cast :

- O do not me forsake, when 'now^a
My vigour faileth 'fast.^a
- 8 For 'still^a a talk concerning me 10
Mine adversaries make,ⁱ
And those who for my soul do watch
Together counsel take ;
- 9 Saying, ' God hath forsaken him, 11
'Hath wholly him forgot ;^a
Pursue and seize upon him 'now,^a
For rescuer there's not.'
- 10 O God, be not afar from me ; 12
My God, haste to mine aid :
Let the opponents^e of my soul 13
Be shamed—an end of made.^e
- 11 Let those, 'I pray,^a who meditate
My hurt 'and injury,^a
Be cover'd over with reproach,
° Confusion, 'infamy.^a ° and.
- 12 And I continually will wait ; 14
And add^r to all thy praise :
My mouth shall thy salvation tell ; 15
All day thy righteousness.
- 13 For I the numbers do not know.
I'll in the might go on 16
Of the Lord Jehovah ; I'll record
Thy righteousness alone.
- 14 O God, thou 'even^a from my youth 17
Hast me 'in kindness^a taught ;
And up till now I forth have show'd
The wonders thou hast wrought.ⁱ i thy wondrous deeds.
- 15 And ev'n to old age and hoar hairs 18
Forsake me not, O God ;
Till to the age thine arm^e—thy might^s
To all to come—I've show'd.^s
- 16 For^r up on high's thy righteousness, 19
O God, who 'towards me^a ° or 'and.'

PSALM LXXII.

Accomplished great things hast; O God,
Who is there like to thee?

- | | | | |
|----|--|----|--|
| 17 | Thou who hast caused <i>us</i> ^r to see
Troubles many and sore ;
Thou shalt return, shalt <i>us</i> ^r revive,
Shalt <i>us</i> again restore : | 20 | ^r so 't'hib ;
the K'ri has
'inc.' |
| 18 | Shalt from the depths of earth return ; ^c
On high shalt <i>us</i> exalt ;
My greatness shalt enlarge ; and me
Surround ^e and comfort shalt. | 21 | |
| 19 | Thee, too, with psalt'ry-instruments,
Thanks for ⁿ thy truth I'll pay :
O Holy One of Israel, ^r
On harp to thee I'll play. | 22 | ^a cf. Ps. cvii.
8, where the
prep. is also
left out ; and
Ps. cxxxviii.
2, where it is
inserted. |
| 20 | My lips, when unto thee I play,
'For joy ^a shall shout aloud ;
So likewise shall my soul, which thou
Redeem'd hast, 'O God. ^a | 23 | ^r The first oc-
currence of
this title of
God, which
became so
favourite a
one with
Isaiah. It
occurs only
twice after-
wards in the
book of Psalms
(lxxviii. 41,
lxxxix. 18). |
| 21 | My tongue shall also all the day
Thy righteousness relate ;
When ^r they are shamed, ^s when ^r they're made
My hurt who meditate. | 24 | [blush, ^e
^r or 'for.' |

PSALM LXVII.

By, Solomon.

- | | | | |
|---|---|---|--|
| 1 | Give to the king thy judgments,
Jehovah, ⁱ 'in thy grace ; ^a
And to the king's son 'likewise
Give thou ^a thy righteousness. | 1 | 'by Solomon,' as
in all the other
titles.
ⁱ O God. |
| 2 | 'And then ^a rule o'er thy people
With righteousness shall he ;
And 'he ^a thy poor 'shall govern ^a
With judgment 'faithfully. ^a | 2 | |
| 3 | 'Then ^a shall the 'lofty ^a mountains
Yield to the people peace, | 3 | |

- And 'all^a the hills 'together,^a
Because of^r righteousness.^s
- 4 He to the people's poor ones 4
Shall judgment minister:ⁱ
Shall save the needy's children,
And crush the plunderer.^e
- 5 'Still^a with the sun's 'duration^a 5
They shall thee reverence;ⁱ
And at the moon's appearings,
An age of ages 'hence.^a
- 6 Like as the rain 'descending^a 6
Upon the meadow mown,
Like as the showers—to water
The earth he shall come down.^r
- 7 In his days 'then^a shall flourish 7
The 'just and^a righteous one:
Of peace, too, an abundance,
Till moon there shall be none.
- 8 And he shall have dominion 8
From sea ev'n unto sea;^r
And 'onward^a from the river
To earth's extremity.
- 9 The people of the desert 9
Kneel down before him must;
And 'all^a his adversaries
Shall lick the 'very^a dust.
- 10 A gift the kings of Tarshish 10
And of the isles shall bring:^r
'Both^a Sheba's king and Seba's
Shall fetch^r an offering.
- 11 And him all kings shall worship, 11
All nations serve; for he 12
The poor^t who cries, the needy,^t
And helpless one,ⁱ shall free.
- 12 He pity^e on the feeble 13
And needy one shall have;

^r cf. Ps. lxxviii.
14, margin.

ⁱ he shall judge.

^a cf. Ps. cv. 14.

ⁱ fear.

^r *l.* he shall
come down a
watering for
the earth.

^r cf. Ex.
xxiii. 31.

^r return.

^r present.

ⁱ *l.* 'and him
who hath no
helper' (A.V.).
^e Deut. xix. 13,
21, and often.

And he the souls of needy
And helpless^a ones shall save.

- | | | | |
|----|--|----|--|
| 13 | From violence ^r and oppression ^t
He shall their souls redeem;
And precious shall the blood be
Of such, ^r in his esteem. ⁱ | 14 | ^r not 'deceit.'

^r their blood.
ⁱ eyes. |
| 14 | And he ^r shall live, and give him ^{rr}
Of Sheba's gold; shall pray
Continually for him; ^r
Shall bless him all the day. ^e | 15 | ^r i.e. 'the king.'
^{rr} i.e. the poor
one.
^r cf. Rom.
viii. 34. |
| 15 | There shall be an extension ^r
Of corn the earth upon;
Its fruit on mountain summits
Rustling ⁱ like Lebanon. | 16 | ^r i.e. 'a wide
extent;' others,
a profusion.

ⁱ shall rustle. |
| 16 | Also from out the city ^r
They thrive shall, 'and abound; ^a
'Ev'n ^a like unto the herbage
That covereth the ground. ⁱ | | ^r so D.; but
A.V., H., W.:
'They also of
the city Shall
thrivingly
abound.
ⁱ of the earth. |
| 17 | His name shall be for ever,
Bloom ^e with the sun it ⁱ shall;
And bless'd in him all nations
Shall be; him happy ^e call. | 17 | ⁱ his name. |
| 18 | Bless'd be the Lord Jehovah, ⁱ
The God of Isr'el, 'then; ^a
Who only doeth wonders
'Among the sons of men. ^a | 18 | ⁱ Jehovah God. |
| 19 | And bless'd be for ever
His name of glory ⁱ 'too; ^a
^e All earth fill'd with his glory:
Amen, amen anew. ⁱ | 19 | ⁱ the name of
his glory.
^e and.
ⁱ and amen. |
| 20 | The pray'rs 'now ^a of David,
'The pray'rs ^a of Jesse's son,
Are 'perfectly ^a accomplish'd,
'Completed every one. ^a | 20 | |

Ver. 2. *Because of*—'on account of,'—a meaning which $\square$ admittedly has (cf. Ps. lxviii. 14, marg.). D. considers that 'righteousness' here rather passes over to the sense of 'righteous plenty,' 'just abundance,' appealing to Joel ii. 23

['moderately'—*l.* 'in righteousness,' in rightful measure], (see *Ges. Lex. sub voce* (1)). In that case the line would stand thus:

'In rightful plenteousness.'

The LXX. join the expression to the next verse, and read, 'In righteousness he shall judge the poor of the people.'

Ver. 4. *Judgment minister*.—*l.* judge, יִשְׁפֹּט, a different word from the one rendered 'rule' in ver. 2. There the term is יָדִין, from which the tribe Dan derived its name. The two occur also in Ps. vii. 8.

Plunderer.—The verb means, 'to plunder,' 'to snatch violently away,' rather than 'to oppress,' as it is generally rendered in A.V.

Ver. 5. *With the sun*.—cf. in Latin: 'Cum sole et luna semper Aratus erit.' So in Dan. iv. 3: *l.* 'with generation and generation.'

Ver. 6. *To water*.—not to be joined with 'like as the rain—as the showers;' but with 'he shall come down to water [*l.* a watering of] the earth.'

Ver. 15. *And he shall live*.—There can scarcely be a doubt that this refers to 'the King,' 'to Christ,' like all the other verbs at the beginning of the preceding verses (vers. 2, 4, 6, 8, 13); though D. and others refer it to the oppressed and death-threatened man, whom the king has delivered. To Christ too, I apprehend with W., the remaining verbs refer: 'And shall give him,' *i.e.* Christ shall give the poor rescued man of the gold of Sheba, and so enrich as well as rescue him (cf. Rev. iii. 18); *shall pray*, *i.e.* intercede continually for him in the presence of the Father (Rom. viii. 34; Heb. ix. 24); *and bless* the poor rescued man all the day: blessing him, and keeping him, every hour of every day. To change the nom. to each verb from the poor man to Christ, and from Christ to the poor man, as D. proposes, seems inadmissible. The A.V. and others give a different rendering:

And he shall live, and given him
Shall be of Sheba's gold:
He ever¹ shall be pray'd for,
Shall daily be extoll'd.¹

Ver. 17. *All nations*.—D. and others join these words with what precedes; not, as the A.V., with what follows.

Bless'd.—The verb is in the Hithp., which, however, is often used as a passive verb, and would seem to be so here; for there is a manifest reference to the five special promises in Genesis to this effect. Now it is noticeable that, in the first two of these (xii. 3, xviii. 18), the Niphal is used, and also in the last one (xxviii. 14); and the Hithp. introduced only in the intervening two (xxii. 18, xxvi. 4), where its import would be regulated by the preceding and the subsequent ones. The LXX. accordingly translate the two Hithp. verses in the passive, and their rendering is followed by Paul (Gal. iii. 8). Still, many interpreters prefer the Hithp. sense in these verses, and in this Psalm. Ges. and H. translate: 'shall bless themselves *by* him;' D. and Y.: 'shall bless themselves *in* him.' If this form be preferred, the lines would run:

^oThemselves in him all nations
Shall bless; him happy call.

Ver. 20. *The prayers*.—This verse seems to have belonged to the Psalm from the first, and not to be merely a note appended to it when the Psalter was

arranged in its present form. There is not the slightest want of harmony between it and the title, which ascribes the authorship of the Psalm to Solomon. Nothing was more natural than for Solomon to add that in his own prayer (that Messiah's name might be blessed for ever, and all the earth filled with his glory) the prayers of his father too, 'the prayers of David the son of Jesse,' were *fulfilled*—had their full accomplishment; that this was their grand burden, that this was their very sum. This sense the word in the o. legitimately bears; this sense it receives, Ezra i. 1, Dan. xii. 7 (see Ges. *Lex.* (1)).

PSALM LXXIII.

A Psalm by Asaph.

- | | | | |
|---|---|--------------------|---|
| 1 | God unto Israel's only good,
Unto the clean in heart;
Yet I—my foot near slipp'd, my steps
Aside did all but start: ⁱ
For envious of the proud ^r was I,
Beholding their prosperity. | 1

2
3 |

ⁱ <i>l.</i> were poured out.
^r Ps. v. 5, n. |
| 2 | For fetters ^e there are none for them; ^r
Their belly's sound ^r and fat;
They're not in the distress of men,
Nor with ^e mankind ^d struck at.
Hence pride, chain-like, adorns their necks;
The robe of violence them bedecks. | 4

5
6 | ^e Isa. lviii. 6.
^r 'in their death' (A.V.); but the word should be divided, and rendered 'for them; . . . sound' (D., W.). |
| 3 | Their eye from fatness standeth out;
Thoughts of their heart have way: ⁱ
They mock, ^r and speak in wickedness;
Wrong ^{rr} from on high speak they:
Their mouth they 'gainst the heav'ns oppose, ⁱ
Their tongue against ^s earth likewise goes. | 7

8
9 | ⁱ <i>l.</i> 'pass,' <i>i.e.</i> pass freely.
^r Ges., H., D.: not 'are vile,' or 'corrupt,'
^{rr} plunder (Ps. cv. 14).
ⁱ set. |
| 4 | Hence here his folk turn; and for them
Full waters out are pressed.
And 'How knows God?' say they; 'and can
'Knowledge be in the Blest?' ⁱ
'Lo! these are wicked men, and yet
'Safe evermore!—they mightier get! | 10

11
12 | ⁱ Most High. |
| 5 | 'Only ^s in vain it is, 'in vain, ^a
'That I my heart did cleanse;
'Only in vain ^a that I did wash
'My hands in innocence:
'For strokes ^z I all the day ^r have borne, ^z
'And my correction's every morn.' | 13

14 | ^z <i>l.</i> I am struck at.
^r not 'every day.' |

- 6 If I say, 'I will publish so,' 15
Behold! I falsely should
Against the generation deal
Of thine own sons, 'O God;'^a
Or, 'I will study this to know,' 16
'Twas in mine eyes a grievous woe;^z ^{z a distress.^s}
- 7 Till I, into the sanctuaries 17
Of God, my steps did bend;ⁱ ^{i went.}
'Till^a I did 'quietly^a reflect
Upon their latter end.
Thou only^s slipp'ry heights upon 18
Sett'st them; to ruin cast'st them down.
- 8 As in a moment, how are they 19
At desolation 'quite!^a
They're swept away—brought to an end—
With terrors 'and affright.^a
As one awaking doth a dream,^r 20 ^{r so W.}
Roused,^{rr} thou, Lord, wilt their form contemn. ^{rr so D.; i.e. thou, rousing up, wilt contemn, etc.}
- 9 What time^r embittered was my heart, 21
And I 'in^a reins uneased;ⁱ
° I brutish was, and would not know; 22 ^{r see Ps. v. 2.}
With^e thee I proved a beast. ^{i pricked.}
Yet I'm continually with thee; 23 ^{° then.}
Thou by thy right hand holdest me.
- 10 O, with thy counsel guide thou me; 24
To glory then, 'on high,^a
Do thou receive me afterward.
Whom in the heav'ns have I? 25
And when I thee as mine have got,ⁱ
I in the earth delight take not. <sup>i L 'with thee;'
which Luther
and D. explain thus.</sup>
- 11 My flesh decayeth, and my heart; 26
God's of my heart the rock;^e
And he's my portion evermore.
For, lo! 'O God,^a the folkⁱ 27 ^{i those.}
Far from thee perish: thou dost slayⁱ <sup>i extinguish
or silence.</sup>
All who from thee a whoring stray.
- 12 But as for me, nearness to God 28
Is good for me, 'and safe:^a
Upon the Lord Jehovah placed
My confidence I have;
In order that I may abroad
'Still^a publish all thy works, 'O God.^a

Ver. 4. *For them*.—The word לָמוּתָם, rendered in A.V. ‘in their death,’ Ewald conjectured should be read as two words: לָמוֹ, ‘to them,’ and תָּם, ‘sound,’ ‘whole,’ or ‘perfect;’ and his conjecture is approved by D. and W. For a similar description of the wicked, cf. Ps. xvii. 10, cxix. 70.

Ver. 10. *Here*—at this point his people are staggered, and ready to turn back, and express themselves in the language that follows.

Ver. 20. *Roused*.—D. regards בָּעִיר as = בִּהְעִיר, ‘on rousing up;’ cf. לָבִיא for לִהְבִּיא (Jer. xxxix. 7).

Ver. 25. *Thee as mine*.—I. ‘with thee,’ which Luther, followed by D., regards as = ‘with thee for mine,’ I delight not in earth, like these others, but despise it, and find my portion and delight in thee. According to the view brought out in the A.V., the lines would run:

And none I, ‘in comparison’^a
With thee, delight in, earth upon.

PSALM LXXIV.

Instructive,^r by Asaph.^{rr}

^r Ps. xxxii. title.

^{rr} Ps. iv. introduction.

- | | | |
|---|--|---|
| 1 | Wherefore, O God, hast thou cast off?
Against the ‘very ^a flock
Of thine own pasture, shall thy wrath
Perpetually smoke? | 1 |
| 2 | O, ‘in thy grace, ^a remember thou
Thy congregation ‘poor,’ ^a
Which for thyself, of old time, thou
Didst purchase ‘and secure;’ ^a | 2 |
| 3 | The rod of thine inheritance
Thou didst redeem, ‘O God;’ ^a
Even this Zion mount, wherein
Thou hast had thine abode. | |
| 4 | To the perpetual ^a ruins ‘here,’ ^a
Do thou thy footsteps raise:
The foe has broken everything ^m
Within the holy place. | 3 |
| 5 | In midst of thine assembling place ^e
Thine enemies have roared:
Their signs they did for signs set up
‘Contemptuously, Lord.’ ^a | 4 |
| 6 | Let him ^r be known as he that brought ⁱ
The axes to th’ ascent, | 5 |

^a H., D., W.;
cf. Isa. lviii.
12, lxi. 4.

^r i.e. the foe—
Nebuchad-
nezzar.
ⁱ ‘the bringer
of.’

Against the thicket of the trees,ⁿ
 'With mischievous intent.^a

7 And now together 'banding them 6
 In hearty union,^a
 With hatchet and with hammer they
 Its carv'd work break down.

8 They set thy sanctuary on fire, 7
 'And^a the abode 'august^a
 Of thine own name do they profane
 Unto the 'very^a dust.

9 They in their hearts do say, 'Let us 8
 Together^s them o'erturn :'
 Th' assembling places^s all of God,
 Throughout the land, they burn.

10 Our signs we do not 'now^a behold : 9
 A prophet 'us among^a
 No longer is there ; nor with us^e
 Is one who knows how long.

11 O how long shall the enemy 10
 'Reproachfully^a blaspheme ?
 O shall the foe perpetually^s
 Thy name, O God,^t contemn ?

12 Wherefore dost thou turn back thy hand, 11
 Ev'n thy right hand 'of might ?^a
 O with^r the war^{rr} of thy set time,ⁿ
 Do thou consume him^p 'quite,^a

13 O God my King ; who from of old 12
 Hast been accomplishing
 Deliv'rances in midst of earth :
 'And him to nothing bring.^a

14 Thou by thy strength brok'st through^e the sea ; 13
 In pieces, 'with a crash,^a
 The heads thou of the dragons didst
 Upon the waters dash.

15 Thou of leviathan didst crush 14
 The heads ; for meat didst give
 Him to the people, unto those
 That in the desert live.^e

^r Ps. lxxvi. 6,
 xxviii. 7.
^{rr} Ps. lv. 18,
 21 ; cf. Isa.
 xiii. 1-5.
ⁿ Job xiv. 13
 (Ges. *Lex.*) ; cf.
 Jer. xxv. 11,
 12, xxvii. 7.
^p him, i.e. the
 foe (cf. Ps.
 lix. 13).

- 16 'With cleaving stroke^a thou didst cleave out^c 15 ^c at Horeb.
 The fountain and the flood :
 The rivers of continuance^e ^e *i.e.* that
 Dry up thou didst, 'O God.^a flowed summer
 and winter.
- 17 The day belongeth unto thee ;^r 16 ^r referring to
 To thee belongs the night : his doings not
 'Thou hast established^e the sun,^t merely in
 Established hastⁱ the light. Moses' day,
 but at creation.
ⁱ and.
- 18 Thou all the borders of the earth, 17
 'O God,^d determined hast :^r ^r Acts xvii. 26.
 The summer and the winter, thou,
 Ev'n thou,^r hast form'd 'to last.^a ^r thou is
 - emphatic.
- 19 Jehovah, O remember this, 18
 That th' en'my hath blasphemed ;
 And that a foolish people hath
 Thy 'holy^a name contemned.
- 20 Not to the wild beast give the life 19
 Of thine own turtle-dove :
 Not of the wild beast—of thy poor^r—
 For aye^z forgetful prove. ^r *i.e.* neither of
 the wild beast,
 nor of thy poor.
^z perpetually.
- 21 Respect have to the covenant ; 20
 For earth's dark places 'all^a
 Full of the habitations are
 Of violence 'and thrall.^a
- 22 O let the bruised one not return 21
 Confounded, 'and in shame ;^a
 O let the poor and needy one
 Praise 'and extol^a thy name.
- 23 Arise, O God ; plead thou thy cause :^r 22 ^r *l.* plea.
 Remember thou, 'I pray,^a
 The 'deep^a reproach cast by the fool
 Upon theeⁱ all the day. ⁱ *l.* thy re-
 proach from
 the fool.
- 24 Do not forgetful of the voice 23
 Of thine opposers be :
 The noise^r of those that 'gainst thee rise
 Ascends continually. ^r Ps. xl. 2.

Ver. 4. *Assembling places*.—מועד, like our own word 'church,' means not only the congregation or assembly (Num. xvi. 2; Ex. xxvii. 21), but the place where it meets (Lam. ii. 6).

Ver. 5. *Let him*—i.e. Nebuchadnezzar—*be known, i.e. remembered and punished,*

As he that brought—l. 'as the bringer;' not, 'as the lifter up.'

To the ascent—the exact rendering of the Heb. word, as in 2 Sam. xv. 30, etc.

Against—a frequent sense of ב (cf. ver. 1; Ps. v. 10, l. 20; Gen. xvi. 12; Num. xxv. 3; Job xix. 19; Isa. lix. 13).

The meaning of the whole verse is, 'Let Nebuchadnezzar be known and punished, as the one who ascended the height of Carmel and Lebanon to cut down the trees thereof.' This is the very description given of the king of Babylon, Isa. xiv. 8, cf. 2 Kings xix. 23, where we find Sennacherib saying, 'With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, the choice fir trees thereof; and I will enter into the lodgings of his borders, the forest of his Carmel.'

Ver. 6. *Its carved work*.—Shishak, king of Egypt, had spoiled the temple, but had not broken it down (1 Kings xiv. 26). Its demolition was the work of Nebuchadnezzar.

Ver. 11. *Consume*.—D. remarks that the word cannot mean 'to pluck out,' 'to withdraw,' but only 'to consume,' as in Ps. lix. 13, and consequently that it does not refer to God's *hand*, but to God's *enemies*. In this he is undoubtedly correct; but it is impossible to agree with him in interpreting 'from the midst of thy bosom,' as being equivalent to, 'from out thy sanctuary, and from out thy land!' The mere statement of such an interpretation is all the refutation it requires. The word *bosom* does not indeed occur in the verse at all, the Heb. for which is חיק, whereas the word here is חוק, though the Masorites, in their ignorance of the meaning, have marked it as a mistake, while it is merely the common word חָק written in the long form, and probably so written for the purpose of guarding against the risk of mistake. Among its other meanings, this word has the sense of 'set time' (Job xiv. 13: see Ges. *Lex.*), and such is its meaning here. The word preceding it is קרב, which does not here signify 'midst,' but 'war,' as in Ps. lv. 18, 21; and the prep. כ before it signifies 'with,' as in Ps. xxviii. 7, lxxvi. 6; so that the two together will mean, 'with the war of thy set time.' Now God had not only fixed a time for the destruction of Babylon, but had distinctly specified the length of the intervening term of years. 'Seventy years' was the period expressly fixed for the limit of God's forbearance (Jer. xxv. 11, 12); or, as God expresses it in another form, the kingdom was assured to Nebuchadnezzar, and to his son, and to his son's son; and then the very time of his land would come (Jer. xxvii. 7). God had also fixed, and specified, that the destruction of Babylon was to be by 'war' (Isa. xiii. 1-5, 15-19, xli. 2, 3, 25, etc.). The exact period, however, from which to date the commencement of the seventy years, was a matter of so much uncertainty, owing to the fact that Nebuchadnezzar had more than once laid the land waste, that without a prophet it could not be known to a year when the overthrow would take place (ver. 9); but that it would come, and at the specified time, every pious Jew believed; and therefore the Psalmist prays, 'O with the war of thy set time do thou consume *him*,' i.e. the blasphemer, the foe, mentioned in the

preceding verse. Even the 'him' is not a supplement; for the *ו*, which commences the next verse, and which stands so awkwardly there, should be joined to the closing word of this one, which will then read בלֹהֵי, 'consume *him*;' and the train of thought in the two verses will then flow on naturally and smoothly.

PSALM LXXV.

By the Chief Musician, 'Destroy not,'^r a Psalm by Asaph, a Song.

On occasion of Sennacherib's invasion, before his destruction; but after the assurance of God's intended interposition.
^r Ps. lvii. title.

People. 1 Thanks we give, O God, to thee; 1
Thanks we give 'unitedly':^a
For^r that near at hand thy name
Is, thy wondrous works proclaim.

^r Ps. iv. 3.

God. 2 'When^r th' assembly^{rr} I receive, 2
Upright judgment will I give.¹
'Lo!^a the land is melting 'clean,^a 3
And the dwellers all 'therein':^a
I, 'uprising at their cries,^a
Will the pillars^r of it poise. Selah.

^r Ps. v. 2, n.
^{rr} Ps. lxxiv. 4, n.
¹ I. I will judge uprightness.

^r i.e. the rulers.

3 'To the boastful^e I have said, 4
Be not into boastings led;ⁱ
'To the wicked 'said again,^a
Lift not up the horn, 'O men;^a
Lift not up your^e horn on high; 5
Speak ye not with neck awry.

^e Ps. v. 5:
peculiarly descriptive of Sennacherib's messengers.
¹ I. boastful.
^e and.

4 'For^r from east, nor west, nor south, 6
Lifting up^s comes; for^{rr} 'in truth'^a
God is judge: he doth abase
One, and doth another raise.
For^r in GOD's hand is a cup, 7
And the wine is reddening^e up: 8

^r first reason (see Ps. xi. 3, n.).
^{rr} second reason.

^r third reason.

5 'Full of mingled drink it is,
And he poureth out of this:
Verily the dregs thereof
Press^r 'completely'^a out and quaff
Shall the wicked of the earth,
'One and^a all, 'from this time forth.'^a

^r Ps. lxxiii. 10.^a

King. 6 Then^r declare I will for aye, 9
I to Jacob's God will play;
And the wicked's horns all lop; 10
Were the just^{rr} man's^e lifted up.

^r Ps. xxxvi. 7, n.

^{rr} Hezekiah's.
^e horns.

Ver. 1. *Near at hand thy name is.*—This is a very peculiar expression, but one that evidently was current at the time (see Isa. xxx. 27).

Ver. 2. *The assembly I receive.*—H., D., W. translate, 'the set time I will seize;' but the rendering of the A.V. seems preferable. There is no instance of קָרָא, followed by a word for 'time,' being used in the sense of appointing or seizing an opportunity. The rendering of the A.V. is not only the natural one; it exactly suits the case. Hezekiah at first bought Sennacherib off with a great sum (2 Kings xviii. 14), and then resorted to Egypt for assistance, and never invoked God's help till he could do no better. Hence God's anger (Isa. xxx. 1, 9, 11, 16, xxxi. 1). But no sooner did Hezekiah put 'the assembly,' i.e. the congregation of Israel, under God's protection, than the promise of deliverance came (Isa. xxx. 18, 19, xxxi. 6–9).

Ver. 6. *For*—the first of three reasons (see Ps. xi. 3, n.): Judah is not *now* going south to Egypt for help, nor going to the east for it, nor to the west; but is looking to God for deliverance. The north is not mentioned, because that was the quarter whence Sennacherib came.

Ver. 7. *Abase one, and.*—This is his ordinary way, and he did so in the present instance, by putting down Sennacherib, and raising Esar-haddon to the throne in his stead.

Ver. 10. *Then*—a common meaning of י (see Ps. xxxvi. 7, n.).

Declare.—This was a deliverance quite as worthy of being declared to all, far and near, and declared to all future times, and with 'stringed instruments' (see lxxvi. title), as that more personal one, which Hezekiah announced his intention of publishing in this form (Isa. xxxviii. 19, 20).

PSALM LXXVI.

By the Chief Musician, with stringed instruments, a Psalm by Asaph, a Song.

Written to celebrate the destruction of Sennacherib's army.

1	In Judah God is known, His name in Israel's great; ° His tent in Salem is, ° In Zion is his seat. ⁱ	1	
	The flames there of the bow he broke, The shield and sword and battle's 'shock. ^a	2	° and.
		3	ⁱ dwelling-place.
2	Famed ^r thou, illustrious ^{rr} For ⁿ hills of booty art: Become a prey ^r themselves ^m Are 'now ^a the stout of heart.	4	^r l. bright, like <i>clarus</i> . ^{rr} cf. Ps. cxxxvi. 18; Ezek. xxxii. 18.
	Their sleep they slumbered, nor found all The men of might their hands 'at call. ^a	5	ⁿ rather than 'above.' The prep. often has the sense of 'on account of,' 'because of,' 'for' (Ps. lxviii. 29, vi. 7; Deut. vii. 7:
3	At thy rebuke, O God Of Jacob, 'soon ^a were cast	6	lxviii. 29, vi. 7; Deut. vii. 7:

see Ges. *Lex.* 2 (e)); on account of the mountains of booty left by Sennacherib's army, when they retreated to Assyria.

^r Isa. lix. 15.

- | | | | |
|----|---|----|--|
| 4 | Mine eye all night ⁱ possess thou didst ;
Stunn'd was I ; ° speak could not :
I thought upon the days of old,
The years of times remote. | 4 | ⁱ the night
watches.
° and. |
| 5 | I did remember in the night
My songs ; mused 'on my bed ^a
With mine own heart ; and eager search ^r
My spirit 'also ^a made. | 6 | ^r cf. Ps.
lxiv. 6. ^a |
| 6 | O will the Lord 'indeed ^a cast off
Unto eternity ?
And favourable any more
O will he never be ? | 7 | |
| 7 | His loving-kindness, is it 'all ^a
Perpetually gone ?
O, has his promise disappeared ⁱ
To age and age 'each one ? ^a | 8 | ⁱ ceased. |
| 8 | Hath God to be compassionate
'In very deed ^a forgot ?
Hath he his sympathies ^e shut up
In indignation 'hot ? ^a | 9 | |
| 9 | Then said I, This is making me
Sick ; ^m to remembrance ^d I
Will bring ^p the years of the right hand
Of 'him who's ^a the Most High: | 10 | ^d not 'remem-
ber,' as before.
The verb is
here in Hiph.
in C'thib. |
| 10 | The deeds of JAH ° remember will,
Thy wonders from of yore ; ^z
And meditate on all thy work,
And o'er thy doings pore. | 11 | ° sure. |
| | | 12 | * old. |
| 11 | Thy way O God's in holiness :
What god's 'so ^a great as God ?
Thou art the God that wonders dost,
Thy strength thou forth hast show'd ⁱ | 13 | |
| | | 14 | ⁱ hast made
known |
| 12 | Among the peoples ; with 'thine ^a arm
Thy people, 'ev'n ^a the sons
Of Jacob and of Joseph, hast
Redeemed—'thy favour'd ones. ^a | 15 | |

- 13 The waters thee perceiv'd,¹ O God,
The waters thee perceiv'd ;
They were dismay'd : also the depths
Tempestuously heaved.
- 14 The lurid clouds^r streamed waters down ; 17
The skies gave forth a sound :
Also thy fork'd bolts, 'O God,^a
Went to and fro 'all round.^a
- 15 The sound, 'too,^a of thy thunder's 'voice^a 18
All round about was whirl'd :¹
Thy lightnings did the earth^t light up ;^r
Sore heav'd and rock'd the world.^t
- 16 Thy way was in the sea,^r 'O Lord 19
Of hosts ;^a and thy high road^e
Was in the waters great : ° not known
Thy footprints were, 'O God.^a
- 17 Thou like unto a flock didst lead 20
Thy people, by the hand
Of Moses and of Aaron, 'forth
From the oppressor's land.^a

^r l. the black-
nesses (Ps.
xviii. 11).

¹ l. 'was in a
whirl.'
^r Ps. xcvi. 4.^a

^r referring to
his march
through the
Red Sea. He
did not walk
in the tracks
of other tra-
vellers ; he
made a road
for himself.
° and.

Ver. 10. *This is making me sick.*—So Ges. (*Lex. sub voce*) ; cf. Deut. xxix. 22 (l. 'the sickness wherewith the LORD hath made sick in it'). Luther's translation of the verse is, 'I must suffer this ; the hand of the Most High can change it all : ' which translation fitted it to become a memorable text in Prussian story ; for it was the text selected by the preacher who had to officiate before the Crown Prince, afterwards Frederick the Great, while the royal youth was lying under sentence of death for infringement of his father's orders, and for meditated flight.

PSALM LXXVIII.

Instructive,^r by Asaph.^{rr}

- 1 O do give ear unto my law, 1
Ye people that are mine ;
Unto the sayings of my mouth
Do ye your ears incline.
- 2 I'll open in a parable 2
My mouth ; riddles of old
I'll pour out ;^r which we've heard and 3
And us our fathers told. [known,

^r Ps. xxxii. title, n.
^{rr} Ps. iv. title, n.

^r Ps. xix. 2.^a

- 3 Them from their sons we'll not conceal : 4
 The after race we'll tell
 Jehovah's praises, and his strength,
 And wondrous deeds ^o 'as well.^a ^o which he
hath done.
- 4 A law in Jacob he did place ;^t 5
 A testimony rear^t
 In Isr'el ; which he charged our sires^z ^z fathers.
 To show their children^z 'dear :^a ^z sons.
- 5 In order that the after race 6
 Might it 'distinctly^a know ;
 'And that^a sons to be born might rise,
 And it to their sons show :
- 6 And place their hopeⁱ on God ; and might 7 ⁱ confidence.
 Forget God's doings ne'er :
 But his commands observe ; and not 8
 Be, as their fathers were,
- 7 A stubborn and rebellious race ;
 A generation^z who ^z race.
 Established^e not their heart ; ^o with God ^e cf. Heb. xiii. 9.
 Their spirit was not true.^e ^o and.
- 8 The sons of Ephr'im, bowmen armed, 9
 In battle's day turned back ;
 God's covenant they did not keep, 10
 Nor in his laws would walk :
- 9 But they did his performances 11
 And wondrous deeds forget ;
 Which he had caused them to behold,
 'In loving-kindness great.^a
- 10 In presence of their sires,^z 12 ^z fathers.
 Things wonderful amid
 The land of Egypt, in the field
 Of Zoan's 'self,^a he did.
- 11 Asunder he did cleave the sea, 13
 And causèd them to pass ;
 And up, like to a heap, he made
 The waters stand 'in mass.^a

- 12 And with a cloud he them by day 14
 Did lead ;^s and with the light,
 'Moreover,^a of a fire 'did them
 Conduct^a through all the night.
- 13 He 'also^a in the wilderness 15
 The rocks asunder clave ;
 And drink 'to them,^a as 'from^a the depths,
 Abundantly^e he gave.
- 14 And forth from out the rifted rock^d 16 ^d 'Selah,' cliff.
 He flowings^e caused to break ;
 Also the waters to descend
 Like rivers he did make.
- 15 Nevertheless they still went on 17
 Against him to transgress :ⁱ ⁱ sin.
 Against the Highest they rebelled
 Within the wilderness.ⁱ ⁱ 'arid waste.^a
- 16 And in their heart they tempted God, 18
 And for their soul^e asked bread ;
 And spoke 'gainst God, ° 'A table can 19 ° and said.
 God in the desert spread.'
- 17 Behold ! he smote the rock ; ° waters 20 ° and.
 Gushed out : ° streams flow'd amain :
 'Can he give bread as well, provide ° and.
 Flesh for his people 'then ?^a
- 18 Jehovah therefore heard, and was 21
 Furious ; ° and a fire
 'Gainst Jacob kindled was ; andⁱ up ⁱ also.
 'Gainst Israel came ire.
- 19 For they believe not God, nor trust 22
 In his salvation, 'ev'n^a
 Though he command the clouds above, 23
 And ope the doors of heav'n ;
- 20 And mannaⁱ on them rain, and corn 24
 Of heav'n give them 'to eat ;^a
 Bread of the strong^e each^m ate ; to them 25
 He to the full sent meat.

^m cf. Ex. xvi.
 16.^a So here.
 'each,' not,
 'man;' see
 margin.

- 21 Forth in the heav'ns he did fetch^e 26
 An east wind 'rushing strong ;^a
 A south wind also by his strength^r ^{r in its strength}
 He did conduct along :^o (?)
- 22 And flesh upon them rained as dust, 27
 And feathered fowls 'withal,^a
 Like ocean's sand, and midst their camp, 28
 Let round their dwellings fall.
- 23 Accordingly they ate, and were 29
 Profusely satisfied ;
 For with the thing which they desired¹ ^{i their desire.}
 He 'amply^a them supplied.
- 24 And from the thing which they desired^s 30
 Away they were not turned :
 Their food was still within their mouth,
 When God's ire 'gainst them^a burned.¹ ^{i rose.}
- 25 And it among their plumpest ones 31
 Did make a havoc 'fell ;^a
 And down it brought the chosen ones,
 'The flower^a of Israel.
- 26 For all this^r they sin on, nor for 32 ^{r cf. Num. xvi.}
 His wonders him believe : 16.
 So he their days in vanity 33
 Consumes, their years in grief.
- 27 When he a havoc made of them, 34
 Search for him they did then :
 And they returned, and after God
 They early sought 'again ;^a
- 28 And recollect^z that God's their rock, 35 ^{* remember.}
 And God Most High 'in truth^a
 Is their Redeemer ; but they him 36
 Did flatter with their mouth,
- 29 And lied unto him with their tongue :
 For not established^s was 37
 Their heart with him ; nor yet were they
 True in his cov'nant's 'cause.^a

- 30 But full of pity, he forgave 38
 The guilt, nor finished them ;
 But oft his wrath turned back, and woke
 Not all his rage's 'flame.^a
- 31 For he remembered that they were 39
 'But^a flesh—a breath, away
 That goeth, and returneth not :
 'That even such were they.^a
- 32 How often in the wilderness 40
 Rebel 'gainst him they did !
 How often did they grieve him 'sore^a
 The 'parch'd^a waste amid !
- 33 Yea, back they turned, and tempted God 41
 Afresh ;^m and limited
 The Holy One of Isr'el ; nor 42
 His hand remembered,
- 34 The day when from the foe he them
 Redeemed ; when, 'full revealed,^a
 His marvels^t he in Egypt set, 43
 His signs^t in Zoan's field ;
- 35 And turned to blood their rivers,^r till 44
 Their streams they could not taste :¹
 Sent 'mong them flies, which ate them up, 45
 And frogs which did them waste :
- 36 And to the caterpillar gave 46
 Their increase ; and their toil
 To locusts : did their vines with hail, 47
 ° With frost their syc'mores^r spoil :^z
- 37 And over 'likewise^a to the hail 48
 Their cattle did devote ;
 ° Their flocks unto the thunderbolts,
 'Which down upon them smote.^a
- 38 He forth against them 'also^a sent 49
 The fierceness of his ire ;
 Fury^a and rage, ° distress ; a host
 Of angels of evils^c 'dire.^a

^r an Egyptian word, applied to the Nile and its canals.
¹ drink.

° and.
^rThe sycamore, though a firmly rooted, is yet a very tender tree, and easily killed with frost : hence not found in high districts, but only in the low plains (1 Chron. xxvii. 28) and by the shore.
^a make havoc of.
° and.
° and.
^c i.e. to inflict evils.

- 39 A pathway for his ire he smoothed : 50
 Their soul he did not fence¹
 From death ; but did their life devote^s
 Unto the pestilence.
- 40 Moreover, all the first-born ones 51
 In Egypt he did smite ;
 'Laid prostrate^a in the tents of Ham
 The first-fruits of their might.
- 41 And forth 'from thence,^a like unto sheep, 52
 His people he did fetch ;^s
 And like a flock did them conduct
 Along^s the desert's 'stretch.^a
- 42 Yea, he did them in safety lead, 53
 And they were not afraid ;
 But their 'pursuing^a enemies
 The sea 'quite^a cover'd.
- 43 And in unto the border 'ev'n^a 54
 Of his own sanctuary,^r
 'Unto^a this mount which his right hand
 Did purchase, them brought he. ^r in fulfilment
of Ex. xv. 17.
- 44 ° Before them drove the nations out : 55 ° and.
 ° Their heritage by line
 Divided them ; and in their tents
 Made Israel recline.ⁱ ⁱ dwell.
- 45 But yet they tempted, and rebelled 56
 Against God the Most High ;
 Nor did his testimony keep,
 But drew back 'wickedly.^a
- 46 And like unto their fathers, they 57
 Themselves did treach'rous show ;
 They 'altogether^a turned aside,
 Like a deceitful bow.
- 47 And him, with their high places, they 58
 To anger did provoke ;
 And with their graven images
 His jealousy awoke.

- 48 God heard, and furious was ; and sore 59
 Rejected^o Isr'el 'then :^a
 And Shiloh's tabernacle left,ⁱ 60 ' forsook. *
- The tent he fixed 'mong men.
- 49 And to captivity his strength 61
 He did deliver o'er ;
 And to the adversary's^z hand * foe's.
 His ornament 'once more.^a
- 50 Yea, to the sword he did devote^s 62
 His people 'in his rage ;^a
 And furious was 'exceedingly^a
 Against his heritage.
- 51 The fire devour'd their youths ; ^o their maids 63 ^o and.
 No marriage greetings had :
 Their priests fell by the sword ; ^o lament 64 ^o and.
 Their widows never made.
- 52 Then did the Lord arouse^z himself, 65
 Like one that wakeneth ;
 Like to a hero that through wine
 With shoutings triumpheth.
- 53 And he his adversaries^z smote 66
 Behind ; 'and^a he on them
 Did a perpetual reproach
 Inflict, 'and lasting shame.^a
- 54 Yet he rejected Joseph's tent, 67
 Nor Ephr'im's tribe approved ;ⁱ
 But Judah's tribe he chose, 'and^a this 68 ⁱ chose.
- Mount Zion which he loved.
- 55 And like the lofty heights he did 69
 His sanctuary raise :ⁱ
 Like to the earth, he founded hath ⁱ build.
 To everlasting 'days.^a
- 56 And did his servant David choose, 70
 And from the sheepfolds take ;
 From followingⁱ the nursing ewes, 71 ⁱ behind.
 He brought him forth to make

- 57 Him 'thenceforth like a shepherd^a feed
 'With gentle governance^a
 Jacob his people ; ° Israë'l
 His own inheritance. ° and.

- 58 After his heart's integrity, 72
 He therefore did them feed ;^s
 And by the prudence of his hands,
 He 'therefore^a did them lead.

PSALM LXXIX.

A Psalm, by Asaph.

- 1 Come into thine inheritance 1
 The heathen are, O God :
 Thy holy temple they've defiled,
 To ° heaps Jerus'lem trod.ⁱ ° put.
- 2 The bodies of thy servants, they 2
 To beasts of earth^t have given ;
 The flesh of thine own holy onesⁱ ° saints.
 For food to fowls of heav'n.^t
- 3 Their blood like water they have shed 3
 Around Jerusalem ;
 And, 'O Jehovah,^a there is not
 A burier ° 'for them.^a
- 4 Unto our neighbours a reproach 4
 We are become 'as well ;^a
 A laughing-stock and scorn to those
 'That^a round about us 'dwell.^a
- 5 How long, Jehovah ?^s O wilt thou 5
 For ever angry be ?
 Burn like unto a 'very^a fire
 Shall 'yet^a thy jealousy ?
- 6 Thy rage upon the heathen shed,^s 6 ° they have
 That know thee not ; 'on them^a shed the blood
 And on the kingdoms 'pour it out,^a of thy saints ;
 That call not on thy name. shed thy rage
 on them.
- 7 For he ° has eaten Jacob up, 7 ° i.e. Nebuchad-
 'In fierceness of his hate ;^a nezzar, leader
 of the heathen
 armies.

And they've his habitation made
'Completely' ^a desolate.^r

^r See the variations on this verse in Jer. x. 25.

8 Our ancestors' ^e iniquities
'Gainst us remember not :
Haste, let thy sympathies meet us ;
For very low we're brought.

8 ^e Lev. xxvi. 45.*

9 Us, God of our salvation, help,
For thy name's glory 'now ;' ^a
And for thy name's sake rescue us,
And our sins cover ^e thou.

9

10 Why should the heathen say, 'Where's their 10
Be vengeance in our view [God ?]
Known 'mong the heathen,^m for the shed
Blood of thy servants 'true.' ^a

11 Come ^s in before thy presence, 'Lord,' ^a
O let the pris'ner's sigh :
After the greatness of thine arm,
Reserve those doomed to die.ⁱ

11 ^a The heathen are come into thine inheritance ; let the sigh of the prisoner come into thy presence.
ⁱ the sons of death.

12 And to our neighbours, their reproach 12
Into their bosom pay
Thou sev'nfold back, with which, O Lord,
Reproach'd thee have they.

13 And we thy people, and the sheep 13
Of thine own pasturage,
Will thank thee evermore, and tell
Thy praise to age and age.

PSALM LXXX.

By the Chief Musician, concerning the Lilies of the Testimony,^r
by Asaph, a Psalm.

^r cf. Ps. lx. 1, title,
lxix. 1.

1 Shepherd of Israël ! give ear,
Thou that dost Joseph guide
Like as a flock ; do thou shine forth,^r
O thou that dost abide
'Enthroned' ^a between the cherubim,
Before the face of Ephraim,
Before the face ⁱ of Benjamin,
Manasseh's face before :

1

^r cf. Ps. l. 2.

2

ⁱ and.

- Wake up thy might, ° to save us¹ come :
 O God, do us restore ; 3 ° and.
 And make thy face to shine ‘again :^a ¹ for salvation
 And we shall be deliver’dⁱ ‘then.^a ¹ saved.
- 2 O God,^t Jehovah,^t Sabaoth, 4
 How long against the pray’r
 Of thine own people wilt thou smoke ?
 Thou tear-bread mak’st their fare ;ⁱ 5 ¹ feedest them
 And makest them to drink of tears with.
 A measureful, ‘with many fears.^a
 Thou to our neighbours makest us 6
 A thing contended for ; ° ° See Ges. *Lxx.*
 ° Our foes at us make sport : do us, 7 ° and.
 God Sabaoth, restore ;
 And make thy face to shine ‘again :^a
 And we shall be deliver’d^s ‘then.^a
- 3 A vine from Egypt thou didst fetch ;^r 8 ^r Ps. lxxviii. 26.
 Didst drive the nations out,
 And plant it : thou didst ‘room^a prepare 9
 Before it ‘round about ;^a
 And down it struck its roots ‘with strength,^a
 And fill the land it did ‘at length.^a
 The ‘very^a mountains covered o’er 10
 Were with its shadow ‘broad ;^a
 And ‘covered^a with its branches were
 The cedar-trees of God : °
 Its boughs unto the sea it sent ; 11
 Its shoots out to the river ‘went.^a
- 4 Why hast thou broke its fences down, 12
 That all who pass the way °
 Pluck it ? the boar from out the wood 13
 Doth make of it a prey ;ⁱ ¹ waste it.
 And ‘also^a feed of it ‘at will,^a
 The creature of the field doth ‘still.^a
 O pray, ° God Sabaoth, return ; 14
 Look down from heav’n : ° behold,
 And visit this thy vine ; and what 15
 Thy handⁱ did plant ‘of old^a ¹ right hand.
 Establish ;^r ev’n for the Son’s sake,^m ^r so H., D., and °
 Whom for thyself thou strong didst make.^r ^m Messiah’s.
^r *i.e.* invest with
 power as
 governor of all.

5	It's burnt with fire, cut down; ^r perished	16	^r so H., D., W.; 'like dung,' Hy., G. ¹ rebuke.
	Is ⁿ at thy face's frown: ¹		
	Then ⁿ let thy hand, 'LORD, ^a be the man	17	
	Of thy right hand upon;		
	The Son ^s of man, whom 'all along ^a		
	Thou didest for thyself make strong. ^s		
	So we will not go back from thee;	18	
	Revive us, 'we implore, ^a		
	And on thy name we'll call: O LORD	19	
	God Sabaoth, restore		
	Us: make thy face to shine 'again, ^a		
	And we shall be deliver'd 'then. ^a		

Ver. 15. *Establish*.—See H., D.

For—'on account of'—a common meaning of עַל (Ps. xxxii. 6, xlv. 22; Job xxxiv. 36).

The Son does not here, as in Gen. xlix. 22, mean the branch or shoot of the vine, but God's own Son (cf. ver. 17); yet not Israel (as H. and D. suppose), but Christ, his only-begotten Son (W.); called also 'Son of man,' as in Ps. viii. 4 and throughout the Gospels.

Ver. 16. *Cut down*—so H., D., W.; but Hy. and G. translate: 'like dung, or refuse.'

Perished is.—The י should be disjoined from יִאבֵדוּ, and prefixed to תְּהִי. Nothing could be more awkward than the abrupt change from 'it' to 'they' (in the A.V. and other translations); and there is no need for such a change, if this simple correction be made; for though the word for 'vine' be fem., it is quite in accordance with Heb. usage to employ the masc. יִאבֵד, provided the other verbs nearer to the subject are of the fem. gender (see Ges. *Gr.* § 144, rem. 1).

PSALM LXXXI.

By the Chief Musician, on the Gittith,^r by Asaph.

Ps. viii. title.

1	Shout to God, our strength; aloud	1	
	To the God of Jacob cry;		
	Raise a psalm: the timbrel sound, ^r	2	^r L. 'give.'
	Pleasant harp and ¹ psaltery;		¹ with.
	In the month ^r the trump ^{rr} be blown, ¹	3	^r others, 'at new moon, ¹ ^{rr} or horn, cornet.
	In our feast-day, at full moon.		¹ blow ye.
2	For an ordinance is this	4	
	To 'the tribes of ^a Israel;		
	To the God of Jacob 'this ^a		
	Is a right ^e 'that's due as well; ^a		
	'As ^a a testimony he	5	^e Deut. xxi. 17, xviii. 3; Jer. xxxii. 7.
	Did in Joseph it decree,		

- 3 When through Egypt-land he went ;
 'When^a the language I did hear
 Of^r—One whom I did not know,
 'I have set his shoulder clear
 Of 'the pressure of^a the load ;
 Passed his hands have from the hod.' 6
- 4 Thou in 'thy^a distress didst call, 7
 And deliver thee did I ;
 In the thunder covering
 Unto thee I did reply ;
 At the streams¹ of Meribah,
 Proof of thee I sought and saw.ⁱ
- 5 O my people, do thou hear, 8
 And I'll testify to^r thee ;
 Isr'el, if thou wilt me hear :
 In thy midst there shall not be 9
 Any strange god ; neither bow
 To a foreign god shalt thou.
- 6 I'm Jehovah, thine own God, 10
 From the land of Egypt who,
 'With a high hand,^a brought thee up,
 'And thine enemies o'erthrew :^a
 Open wide thy mouth, and I
 Fill it will 'abundantly.^a
- 7 But my people to my voice 11
 Would not hearken 'on their part ;^a
 ° Isr'ael would none of me :
 Off in hardness^e of their heart 12
 Them accordingly I sent ;
 They in their own counsels went.
- 8 Would my people had me heard ! 13
 Isr'ael in *my* way gone !
 I had soon their en'mies crushed ; 14
 Turned my hand their foes upon :
 Haters of Jehovah 'then^a 15
 Would to him^r have had to feign.ⁱ
- 9 But for ever would their time
 Have continued ; and, 'beside,^a 16
 With the fatness^e of the wheat
 He would them^r have satisfied ;
 And with honey from the rock^r
 I would thee have fed, 'my folk.^a

^r Ges. *Gr.* §
121, 2 (c).

¹ waters.
ⁱ I made.

^r cf. Gen. xliii.
3, 1 Kings ii.
42, though the
prep. is trans-
lated 'against
in Deut. viii.
19, E.V.

[°] and.
^e margin, and
Ges.

^r or 'them,' the
people of God ;
cf. Deut. xxxii.
30.
ⁱ feigned.
^e according to
the promise,
Deut. xxxii. 14.
^r I. him.
^r cf. Deut. xxxii.
13.

PSALM LXXXII.

A Psalm by Asaph.

- 1 In God's assembly God hath ta'en 1
 His stand ;^e he'll judge the gods among :^r ^r A.V., H., D.
 How long will ye judge vilely wrong,¹ 2 ¹ unrighteously.
 And have respect to wicked men ? Selah.
- 2 The weak^e and fatherless judge ye ; 3
 Right ye the poor and desolate ;
 'The weak^s and needy vindicate ; 4
 Them from the wicked's hand set free.
- 3 They do not know, 'nor thought do take ;^a 5
 Of understanding they have none ;¹ ¹ they under-
 In darkness do they 'still^a walk on : stand not.
 The earth's foundations all do shake.^e
- 4 I've said that ye are gods, and all 6
 Of you the sons of the Most High ;
 But ye like common men shall die, 7
 And like one of the princes fall.^r ^r so H., D., A.V.
- 5 Arise thou up, O 'righteous^a God ; 8
 Do thou 'thyself^a the earth judge 'now :^a
 For have inheritance shalt thou
 In^e all the nations 'far abroad.^a ^e cf. Num. xviii.
 20.

Ver. 7. *And like*.—W. translates :And as one man,^r ye princes, fall.^r cf. Ezra ii. 64,
iii. 9 ; Ges. *Lex.*
(7).

PSALM LXXXIII.

A Song, a Psalm, by Asaph.

- 1 O let there not be silence,^e God, 1
 To thee ; O be not dumb ;
 And quiet be not thou, O God :
 For, lo ! a 'mighty^a hum 2
 Thine enemies 'around^a have made ;
 And up thy haters lift 'their^a head.
- 2 They 'gainst thy people crafty make^e 3
 Their secret 'plan ;^{a1} and take ¹ their secret.
 Counsel against thy treasured^r ones. ^r or 'hidden.'
 'Come,' say they, 'let us break 4

- Them, that a nation they be not ;
 ° That Isr'el's name be clean forgot.' ⁱⁱ
- 3 For they together do consult, 5
 'With^a heart 'that quite consents ;^a
 'And^a make a covenant they do
 Against thee ; 'ev'n^a the tents 6
 Of Edom and the Ishmaelites,
 Of Moab and the Hagarites ;
- 4 Of Gebal and of Ammon 'too,^a 7
 Of Amalek as well ;
 Philistia 'as readily,^a
 With those in Tyre that dwell :
 With them doth Asshur^r too unite, 8
 To Lot's sons they're an arm 'of might.^a Selah.
- 5 To them do as to Midian, 9
 As unto Sisera,
 As unto Jabin at the vale^{rr}
 Of Kishon 'once, O JAH :^a
 At Endor they were swept away ; 10
 Become dung for the ground did they.
- 6 As Oreb and as Zeeb make them, 11
 —The leaders of them—'now ;^a
 ° As Zebah and Zalmunnah 'make^a
 Their chieftains^r all do thou :
 Who said, ' Let us for our abodeⁱ 12
 The habitations^r seizeⁱ of God.'
- 7 My God, O make them as a whirl ;[°] 13
 As chaff the wind before ;
 As fire the forest burns, ° as flame 14
 Kindles the mountains o'er,
 So with thy storm pursue them 'all,^a 15
 And with thy tempest them appal.
- 8 Their face with ignominy fill, 16
 That they may seek thy name,
 Jehovah :^g let them be ashamed, 17
 And be appalled let them
 To perpetuity ; and may
 They blush ; and perish 'quite^a may they.
- ° and.
ⁱⁱ no more re-
 membered.
^r probably the
 people of this
 name, men-
 tioned Gen.
 xxv. 3 ; or the
 tribe of Asher,
 called Ashur-
 ites (2 Sam.
 ii. 9).
^{rr} so H., D. ;
 or 'brook.'
[°] and.
^r or anointed
 ones.
ⁱ selves.
^r so H., D. (Ps.
 lxxiv. 20) ; or
 pasturages.
ⁱ possess.
[°] and.

- 9 In order that it may 'by this^a
 'For certainty^a be known,¹¹
 That thou—thy name Jehovah is^r—
 Thou art thyself alone^m
 The Most High over all the earth :
 'That known it well may be henceforth.^a

18

¹¹ L. 'And let
 people know'
 (cf. Ps.
 cvii. 43).
^r cf. Amos
 v. 8, 9.
^m Ex. xviii. 14.

PSALM LXXXIV.

By the Chief Musician, on the Gittith., by the sons of Korah,^{rr} a Psalm.

- David.* 1 How well-beloved^e thy dwellings are, 1
 Jehovah Sabaoth !
 For JAH'Sⁱ courts longs my soul, yea faints ; 2
 Shout^e to the living God 'their plaints^a
 My heart and flesh do 'both.^a

Written on the
 outbreak of Absa-
 lom's rebellion, as
 David looked
 back from Olivet
 on the sanctuary
 he was leaving
 behind.
^r Ps. viii. title.
^{rr} Ps. iv. intro-
 duction.

^e as in Isa.
 v. 1 ; not
 'lovely.'
ⁱ Jehovah's.

- 2 Ev'n the sparrow finds a house ; 3
 The swallow, too, a nest
 'Finds^a for herself, wherein she may
 Her young ones near^e thine altars lay,
 ° My King, my God,^r 'to rest.^a

- 3 O great's the nappiness of those 4
 Within thy house who dwell ;
 They ever and anon^r thee bless. Selah.

- Chorus.* O great is that man's happiness, 5
 Whose strength's in thee 'as well.^a

^e as in 1 Kings
 ix. 26 ; 1 Sam.
 vii. 16 ; Job
 ii. 13.

^e Jehovah
 Sabaoth.
^r but I must
 flee afar
 from it.

^r or 'again
 and again'
 (Gen. xlv. 29 ;
 Ruth i. 14 : see
 Ges. Lex.).

- 4 Those, 'by^a the roadsⁱ in midst^r of them 6
 The valley^{rr} passing through,
 May it a fount withⁿ tearsⁱ have made :
 'The Guide^r may have himself arrayed^{rr}
 With soft demeanour,ⁱ too.

ⁱ L. highroads.
^r L. heart (cf.
 Ps. xlv. 2).
^{rr} of Kidron.
ⁱ 'weeping'
 (2 Sam. xv. 23).
^r David.

- 5 'Nevertheless,^a from might^d shall they 7
 Go forward unto might :^s
 He^e shall before God 'yet^a appear,
 'Unto Jehovah shall draw near^a
 In Zion, 'his own height.^a

^{rr} or 'covered :'
 its invariable
 meaning (Ps.
 civ. 2, cix. 29).
ⁱ L. softnesses.
^e David.

- David.* 6 O LORD God Sabaoth, my pray'r 8
 Hear ; Jacob's God, list 'now.^a Selah.

- Chorus.* Our Shield^r behold ; and look upon 9
 'The face of thine Anointed One,^r
 O 'living^a God, do thou.'

^r i.e. David
 himself.

David. 7 For better than a thousand is 10

A day thy courts within :

I'd rather at the threshold wait^e

In my God's house, than I'd locate^r

Myself in tents of sin.ⁱ

^e not 'be door-keeper.'

^r The term in o. is of very rare use.

ⁱ wickedness.

8 For God Jehovah is a Sun, 11

And is a Shield ; he'll grace

And glory give : Jehovah back

Will not keep good from those who walk

'With him^a in uprightness.

Chorus. 9 O great is that man's happiness, 12

Jehovah Sabaoth,

Who placeth confidence in thee ;

'And in the hour of jeopardy

Trust stedfastly who doth.^a

Ver. 3. *Near*.—The prep. frequently means so: exx. 1 Kings ix. 26, 1 Sam. vii. 16, 'at;' Job ii. 13, 'with.' The translation often proposed, 'Thine altars for me,' is totally inadmissible.

Ver. 6. *By the roads*—i. highroads or highways—the same word as in Isa. lxii. 10; cf. Ps. lxxviii. 4, margin. The prep. 'by' is often left out in such cases (Ps. lxxxix. 41; Num. xiv. 25, xxi. 4; Deut. i. 2, 40).

Midst—a frequent acceptance of the word 'heart' (Ps. xlv. 5, xlv. 2).

Passing through—or 'passing over,'—the word so frequently employed in the historical account of this incident (2 Sam. xv. 22, 23).

With tears—i. 'with weeping' (2 Sam. xv. 23, 30); not, 'of Baca,' as universally rendered. The prep., as in preceding clause, is left out (cf. Ps. xvii. 13).

Those.—The reference is to the people pouring out of Jerusalem by all the gates, and all the different roads, leading to 'the valley' of Kidron, and 'toward the way of the wilderness.' For we are told (2 Sam. xv. 14), 'David said unto all his servants that were with him, . . . Flee.' So the king (ver. 17) and Ittai the Gittite passed over, and all his men, and all the little ones that were with him (ver. 22); and all the country wept with a loud voice, and all the people passed over the brook Kidron . . . And David went up by the ascent of Olivet, and wept (ver. 30). Every one of the roads would be thronged with people coming by the nearest route to the place of rendezvous, and weeping as they left their homes, and crossed the valley of Jehoshaphat, fleeing for their lives. The rendering of this clause in the A.V. and other translations conveys no intelligible sense; and the same may be said in reference to the clause that follows.

Guide.—This is the literal meaning of the Heb. term, coming as it does from the verb 'to show the way,' 'to direct' (Ps. xxv. 12). The person meant is David himself—the guide and leader who directed all the movements on that sorrowful day.

Arrayed or 'covered' himself—the invariable meaning of the Heb. term; not 'to fill,' as in A.V.

With soft demeanour.—Some translate, as A.V., 'pools;' others, as H., D., W.,

'blessings.' Both renderings are wide of the mark. כ is here a preposition, and רכות *l.* means 'softnesses.' It occurs in Job xli. 3, and is rendered 'soft words.' Here it refers to David's soft words and gentle demeanour under Absalom's treachery, and Shimei's shameful treatment of him.

According to the common interpretations of the 6th and 7th verses, there seems no pertinency in the statement of the 5th verse, 'Blessed is the man whose *strength* is in thee;' for that strength is represented as doing nothing for him. And yet that clause was evidently intended to be emphatic; for we find it repeated in almost identically the same words in the last verse. In the translation here offered, the pertinency and force of that clause are seen at once. For however dispirited David and his adherents might be, God would show himself strong in their behalf, would turn the tide of battle in their favour, and bring David again to Jerusalem and Zion.

PSALM LXXXV.

By the Chief Musician, by the sons of Korah, a Psalm.

Probably written on occasion of the three years' famine for the Gibeonites (2 Sam. xxi. 1-14).

- | | | | |
|---|--|---|---|
| 1 | Thou pleasure taken hast, ^e
Jehovah, in thy land; ^r
Jacob's captivity
Turned back ^e 'with outstretched hand. ^a | 1 | ^r <i>i.e.</i> in former days. |
| 2 | Thou taken hast away ^r
Thy people's trespasses; ⁱ
Hast cover'd all their sin, ^r
'And their iniquities : ^a | 2 | ^r or 'forgiven.'
ⁱ iniquity.
^r of which they were guilty in the time of Absalom and Sheba. |
| 3 | Thine indignation all
Hast 'also ^a gathered in : ^e
Thou back hast turn'd ^s the heat
Of thy displeasure 'keen. ^a | 3 | |
| 4 | Turn us back, ^s O thou God
Of our salvation 'now; ^a
And thine offence at us,
O lay aside do thou. | 4 | |
| 5 | O, wilt thou angry be
For evermore 'gainst us ?
Wilt thou to age and age ^e
Draw out thine anger 'thus ? ^a | 5 | ^e The famine continued for three years; and each would seem an age. |
| 6 | O wilt not thou turn back ? ^s
Wilt thou not us restore ? ⁱ
That so thy people may
Be glad in thee 'once more. ^a | 6 | ⁱ revive. |

Selah.

- | | | | |
|----|--|----|--|
| 7 | Jehovah, unto us
Do thou thy mercy show;
And thy salvation, 'Lord, ^a
Do thou on us bestow. | 7 | |
| 8 | I 'now ^a will hear what God
Jehovah is to speak; ^r
For sure he will speak peace
Unto his people 'meek, ^a | 8 | ^r 'David in-
quired of
Jehovah'
(2 Sam. xxi. 1). |
| 9 | And to his holy ones, ¹
'In his exceeding grace: ^a
And let them not turn back ^s
Again to foolishness. | | ¹ saints. |
| 10 | Sure his salvation 'now ^a
For those is near at hand
Who fear him; that Glory
May dwell within our land. | 9 | |
| 11 | Mercy and truth ^r are 'now ^a
Together met 'anew; ^a
'While ^a righteousness and peace
Kiss one another ^{rr} 'too. ^a | 10 | ^r God's mercy
and Israel's
truth; 'for the
children of
Israel had
sworn to the
Gibeonites.' |
| 12 | Truth, 'like a rising shoot, ^a
Shall spring from out of earth;
And down from out of heaven
Shall righteousness look forth. | 11 | ^{rr} Now that
satisfaction
was given,
'atonement'
made, for
Saul's offence
in slaying the
Gibeonites, |
| 13 | Jehovah what is good
Shall also give 'us then: ^a
And give its increase shall
Our land ^r 'to us again. ^a | 12 | God might
<i>righteously</i>
grant <i>peace</i> to
the land.
^r 'And after
that God was
entreated for
the land' |
| 14 | 'Moreover, ^a righteousness
Shall go before his face;
And to the way ^e its steps
Shall 'presently ^a address. ⁿ | 13 | (2 Sam.
xxi. 14).

ⁿ or 'apply,' as
translated
Ps. ix. 20. |

Ver. 13. *Righteousness*—not 'deliverance' (W.), which it never means; but 'the righteousness of God,' so much spoken of both in the O.T. and the N.

To the way—i.e. shall forthwith commence its march. The rendering here proposed is strictly literal. Neither of the interpretations suggested by D. suits the context, nor is recommended by its simplicity. Equally at fault are those of H. and W.

PSALM LXXXVI.

A Prayer, by David ^r

- | | | | |
|---|--|----|---|
| 1 | Jehovah, O incline thine ear ;
Do thou to me reply,
For I am poor and needy ; ^r keep
My soul, for kind ⁿ was I. ^r | 1 | ^r Probably for safety in his adventure at the trench (1 Sam. xxvi. 5). It would thus follow Ps. cxl., and be followed by Ps. lviii., which contains his 'curse' on his relentless pursuers, to escape whom he had to retire to Gath. |
| 2 | O thou, my God, thy servant save
That doth in thee confide :
Be gracious, Lord, to me, for I
All day to thee have cried. | 2 | ^r cf. Ps. cxl. 12. ⁿ not 'holy' or 'pious,' which it does not mean ; but 'kind,' 'merciful' (see Ps. cxlv. 17, n., where D. renders it so). ^r in saving Saul's life before in the cave. |
| 3 | The soul of thine own servant 'now' ^a
O gladden thou 'anew ;' ^a
For unto thee lift up my soul,
O Lord 'my God,' ^a I do. | 3 | |
| 4 | For good thou and forgiving art,
O Lord ; and unto all
Thou rich in loving-kindness art,
Who do upon thee call. | 4 | |
| 5 | Jehovah, list to <i>my</i> requests ;
To <i>my</i> pray'r's voice attend :
In trouble's day ⁱ I call on thee,
For thou reply ^s dost send. | 5 | |
| 6 | Nothing, O Lord, like unto thee
Among the gods there is ;
And nothing is there like 'at all' ^a
To thy performances. | 6 | |
| 7 | All nations whom thou mad'st shall come,
Lord, ^t and before thee bow,
And praise ⁱ thy name : for great thou art,
And wonders doest thou. | 7 | ⁱ in the day of my trouble. |
| 8 | Thou, 'even thou,' ^a art God alone ;
Thy way, LORD, show me 'clear :' ^a
I in thy truth will walk ; unite
My heart thy name to fear. | 8 | |
| 9 | O Lord my God, with all my heart
Thee will I 'now' ^a adore ; ⁱ | 9 | ⁱ glorify. |
| | | 10 | |
| | | 11 | |
| | | 12 | ⁱ thank. |

And I will glorify thy name
For 'ever,^a evermore.

- | | | |
|---|---|---|
| <p>10 For great 'at all times^a towards me
Thy loving-kindness is ;
And thou hast freed my soul from out
The lowermost abyss.</p> <p>11 O God,^r the <i>proud</i> against me rise ;
° My soul <i>th'</i> <i>assembly</i> 'base^a
Of formidable^e men seek for ;
Nor <i>thee</i> before them place.</p> <p>12 But^r thou, O Lord, 'thou^a art a God
Gracious and merciful,
Long-suffering ; and 'art^a of truth^t
And loving-kindness^s full.</p> <p>13 O do thou turn thee unto me,
And pity on me have :^z
Thy servant give thy strength ; ° the son
Of thy handmaiden^r save.</p> <p>14 Perform^e a sign with^e meⁿ for good ;
That so those may behold
Who hate me, and be shamed,^r that thou
Hast me helped and consoled.</p> | <p>13</p> <p>14</p> <p>15</p> <p>16</p> <p>17</p> | <p>^r This verse is nearly word for word the same as Ps. liv. 4. The italics mark the variations.</p> <p>^r This verse is word for word the same as Ex. xxxiv. 6.</p> <p>^a 'goodness' in Ex. (A.V.) is apt to convey the sense of 'excellence' instead of 'mercy.'</p> <p>^z be gracious to me.</p> <p>[°] and.</p> <p>^r not 'of thy truth,' as some translate.</p> <p>ⁿ i.e. accomplish with me something that shall</p> |
|---|---|---|

serve as a sign or evidence to them that thou art with me. His prayer was granted in 'the deep sleep from Jehovah' that fell on Saul and all his men (1 Sam. xxvi. 12).

^r Saul did see, and was greatly ashamed, and said, 'Behold, I have played the fool, and have erred exceedingly' (ver. 21).

PSALM LXXXVII.

THIS is a very difficult Psalm, by universal confession ; and though our translators had given a half of it in the Heb. text, it would have been scarcely less intelligible than it is in their version. The translation here offered brings out a connected and most beautiful sense, without the slightest violence to the original.

Argument.—I. The Psalmist opens by declaring God's love for Zion, ver. 2: II. This love shown in the glorious things he has to announce regarding her; (1) to herself, ver. 3; and (2) to the nations, ver. 4: III. All that hear shall spread the glorious tidings, ver. 5: IV. God himself shall write them in an enduring record, ver. 6: V. And all who hear or read them shall rejoice with ecstasy over them, ver. 7.

He—the personage referred to in the previous verse.

Shall establish her.—Christ is the King of Zion, and shall defend and extend her; and the gates of hell shall not prevail against her (Isa. liv. 17); for he is

The Most High—‘the mighty God’ (Isa. ix. 6), ‘over all, God blessed for ever’ (Rom. ix. 5), ‘the Almighty’ (Rev. i. 8).

Ver. 7. *They all.*—I disjoin מ from מעיני, and annex it to כל, and translate: ‘And singing shall be all of them’ (cf. a parallel ex., Dent. xxix. 10).

Of my fountain—עין. The verb ‘to sing’ in such cases dispenses with the prep. (cf. Ps. lix. 16, lxxxix. 1). This rendering seems preferable to that of D., ‘singing, My fountain is in thee.’ עין, equally with מעין, signifies ‘a fountain’ (Gen. xvi. 7, xlix. 22; Prov. viii. 28). Under the figure of a fountain Christ is elsewhere represented (Joel iii. 18; Zech. xiii. 1).

As with pipes—הללים. The word for ‘pipes’ occurs in 1 Kings i. 40, and is so translated in the A.V.; as also in Isa. v. 12, xxx. 29, but in the sing. there. The A.V. and others render it ‘players,’ ‘pipers,’ as if it were the participle and not a noun; but in that case it should be מהללים, as in 1 Kings i. 40, being in Piel. The highest manifestation of joy was made in this fashion (see Isa. xxx. 29). The prep. ‘with’ is often left out before the instrument (Ps. xvii. 13), and not less so when a כ precedes (cf. Ps. lxiii. 5, lxxviii. 15; Job xli. 5, 20; Zech. x. 7).

PSALM LXXXVIII.

A Song, a Psalm, by the sons of Korah, by the Chief Musician, on the disease to afflict,* Instructive, by Heman the Ezrahite.”

* i.e. for the purpose of afflicting: evidently Messianic.
” Ps. iv. introduction.

- | | | |
|--|---|--|
| 1 O Jehovah ‘Sabaoth,’ ^a
God of my salvation, I
In the day-time cry aloud; ⁱ
In the night before thee ‘cry.’ ^a | 1 | |
| 2 Let my pray’r before thee ^f come;
To my shout ^e incline thine ear:
For my soul is full of ills; ^e
To the grave my life draws near. | 2 | ‘to thy presence. |
| 3 I accounted am with those,
Who unto the pit go down;
I am like unto a man
Destitute of vigour grown. | 3 | |
| 4 I’m among the dead, the freed; ^r
Like the pierced, lodged in the tomb;
Whom thou ne’er rememb’rest more,
° Who thy hand are sever’d from. ^e | 4 | |
| 5 Me in lowest pit thou sett’st,
In dark places, in deep caves: | 5 | ‘by the hand of death. |
| | 6 | ° and.
° i.e. from thy protecting hand (II.). |

- On me rests thy wrath ; and me 7
 Thou afflict'st^s with all thy waves.¹ Selah. ¹ breakers.
- 6 Mine acquaintance far from me 8
 Thou dost put ; thou me hast set
 An abhorrence unto them :
 I'm shut up, nor forth can get.
- 7 Withⁱ affliction^s doth mine eye 9 ¹ by reason of.
 Pine away ; I have beseeched¹ ¹ called upon.
 Thee, Jehovah, ev'ry day ;^r ^r Ps. vii. 12^a
 I to thee my hands have reached. (Ges. Gr. § 109, 1).
- 8 Wilt thou wonders, 'O my God,^a 10
 For the dead effectuate ?
 Shall deceased^r ones rise up ? ^r Isa. xxvi. 14.
 Shall they thank 'and praise^a thee 'yet?^a Selah.
- 9 Shall thy loving-kindness, 'Lord,^a 11
 In the sepulchre^z be told ? ^z tomb.
 Shall thy faithfulness 'and truth^a
 In destruction 'be extolled ?^a
- 10 Shall thy righteousness,^t 'O God,^a 12
 In the darkness^d 'e'er^a be known ?
 And thy wonders^t in the land
 Of forgetfulness 'be shown ?^a
- 11 Therefore unto thee have I, 13
 O Jehovah, called^d aloud : ^d cried.
 In the morning, too, my pray'r
 Shall precede^e thee, 'O my God.^a
- 12 Why cast off my soul dost thou, 14
 O Jehovah ? 'why^a from me
 Hide thy face ? Afflicted^s I'm, 15
 And expiring 'soon will be.^a
- 13 I've from youth^p thy terrors borne ;
 I distracted shall become :
 Over me thy furies pass ; 16
 By thy horrors I'm struck dumb.ⁱ ⁱ l. silenced.
- 14 Like unto the water-floods,ⁱ 17 ⁱ waters.
 Compass me about do they :

They together me enclose ;
 'They beset me^a all the day.^d

- 15 Lover and 'familiar^a friend, 18
 Mine acquaintance 'round about,^a
 To a distance from me 'now,^a
 Byⁱ the darkness^s thou hast put. ⁱ 'by reason of,'
 as in ver. 9.

Ver. 18. *By the darkness*—מַהֲשֵׁךְ. מ is the prep., here meaning 'by reason of,' 'on account of,' as in ver. 9 ; and הַשֶּׁכֶּר is the same word for 'darkness' as is found ver. 9. It refers to the darkness that brooded over the close of the Redeemer's life, on the descent of which all the disciples forsook him and fled. The translation of H. and D. has almost a touch of grotesqueness in it.

PSALM LXXXIX.

Instructive, by Ethan the Ezrahite.,

Ps. iv. introduction.

- 1 I'll sing for evermore 1
 The mercies of the LORD :
 To age and age I'll with my mouth
 Thy faithfulness record.
- 2 For mercy, I have said, 2
 Shall evermore be built :
 The heav'ns establish, 'and^a in them
 Thy faithfulness thou wilt.^m
- 3 I with my chosen one 3
 A covenant have made ;
 Unto my servant David, I
 Have made an oath,ⁱ 'and said :^a ⁱ sworn.
- 4 'I, ev'n^h for evermore, 4
 Establish will thy seed ;
 And build thy throne to age and age^e
 I will 'in very deed.^a Selah.
- 5 Then let the heav'ns, O LORD, 5
 Thy wondrous deeds confess ;
 And in th' assembly, holy ones
 'Confess^a thy faithfulness.^m
- 6 For what one in the sky 6
 May with Jehovah 'once^a
 Compare ? who's like Jehovah, 'who^a
 Among the mighty's sons ? ^m I find Hy. notes this as a rendering that had been proposed. It had previously occurred to myself.

- | | | | |
|----|--|----|---|
| 7 | —A God ^r much had in awe
In private gathering ^o
Of holy ones; ^s and dread ^o o'er all
Him round encompassing. | 7 | ^r so D.; but
H.: 'God is
... |
| 8 | Jehovah, God of ^o hosts,
Who is like thee 'at all? ^a
The strong one, JAH; ^r and round thee is
Thy faithfulness 'withal. ^a | 8 | ^o different
from Ps.
lxxx. 4.
^r See Ps. xi. 7. |
| 9 | The swelling of the sea
'Tis thou that rul'st; and when
The waves are lifted up, 'tis thou
That stillest them 'again. ^a | 9 | |
| 10 | 'Twas thou ^r that Rahab ^{rr} brok'st
Like one pierced through ^r that is;
That did'st with thine arm of strength
Disperse thine enemies. | 10 | ^r 'thou' is
emphatic in
the o.
^{rr} i.e. Egypt.
^r Ps. lxxxviii. 5. |
| 11 | The heav'ns belong to thee;
To thee the earth 'and seas: ^a
The world and fulness of it, thou ^r
It was that foundedst these. | 11 | ^r emphatic in o. |
| 12 | The north and south, 'twas thou ^r
That did'st them create:
Tabor and Hermon in thy name
Rejoice ^r 'with gladness great. ^a | 12 | ^r emphatic in o.

^r l. shout. |
| 13 | There unto thee belongs
An arm with might 'replete; ^a
Strong ^f is thine arm, and thy right hand,
Exalted 'high ^a is it. | 13 | |
| 14 | Judgment ^t and righteousness, ^t
'O LORD, ^a are of thy throne
The basis; ^r 'while ^a mercy and truth
Before thy face pass ^r on. | 14 | ^r establish-
ment (?) (cf.
Prov. xvi. 12,
xxv. 5).
^r different
from the word
in Ps.
lxxxv. 13. |
| 15 | Happy the people are,
The joyful sound that know!
They, O Jehovah, in the light
Of thy face on shall go. ^d | 15 | |

- | | | | |
|----|---|----|--|
| 16 | In thy name they shall be
Exulting all the day ;
And in thy righteousness be 'all ^a
Exalted 'high ^a shall they. | 16 | |
| 17 | For of their strength thou art
The splendour 'and the praise ; ^a
And thou, in thy good pleasure, ^r dost
Our horn exalted raise : ^z | 17 | ^r And dost in
thy com-
placency, <i>i.e.</i>
when thou art
well pleased
with us: cf. Ps.
cvi. 4. |
| 18 | When ^r our 'protecting ^a Shield ^{rr}
The side of God's upon ;
And 'when ^a our King is on the side ⁿ
Of Isr'el's Holy One. | 18 | ^r cf. Ps. v. 2,
cxlix. 4.
^{rr} <i>i.e.</i> our ruler
(cf. Ps.
lxxxiv. 9).
ⁿ cf. Ps. cxviii.
6, cxxiv. 1 ;
Ex. xxxii. 26
(see Ps. xlvii.
9, n. ; in fulfil-
ment of Deut.
xxxii. 30).
^d David him-
self, so called
Ps. iv. 3. ^a
^o and.
^z exalted. |
| 19 | Then spok'st thou to thy saint ^d
In vision ; ^o said'st, I've placed
Help on a strong ^f one ; from the folk
A chosen one I've raised. ^z | 19 | |
| 20 | David my servant found
I have ; 'and ^a him have I
Anointed with my holy oil :
With whom 'unalt'rably ^a | 20 | |
| 21 | My hand shall stablished be ;
^o Him strengthen shall mine arm :
'And ^a him the foe shall not beguile, ^o
Nor son of mischief harm. | 21 | |
| 22 | And from before him ^o I'll
Beat down his en'mies 'quite ; ^a
And those that hatred bear to him,
I them with plagues will smite. | 22 | ^o also.
^o Gen. iii. 13 ;
^l 'cause to err,'
ordinarily
rendered 'de-
ceive' (2 Kings
xviii. 29 ; Jer.
iv. 10) ; never
but here,
'exact on.'
Evident refer-
ence to first
Adam. The
foe tried hard
in the 40 days'
temptation to
beguile the
'last Adam,'
but in vain.
^o and. |
| 23 | ^o With him my faithfulness
And mercy 'still ^a shall be ;
And be exalted shall his horn
In my name 'gloriously. ^a | 23 | |
| 24 | His hand upon the sea,
Moreover, I will set ;
And out upon the rivers I
Will stretch his right hand 'yet. ^a | 24 | |
| 25 | | 25 | |

- 25 He unto me shall cry, 26
 'My Father, thou, my God
 And rock of my salvation art :'
 'Thus *he* shall cry aloud.^a
- 26 And as for *me*, I him 27
 For First-born will set forth ;
 The Most High over all the kings
 'And potentates^a of earth.
- 27 My mercy I'll for him 28
 For evermore secure ;
 And unto him my covenant
 Shall stedfast be, 'and sure.^a
- 28 I also will his seed 29
 To everlasting 'ev'n^a
 Set up 'before me ;^a and his throne
 Like to the days of heav'n.
- 29 If his sons quitⁱ my law, 30 ⁱ forsake.
 And from my judgments swerve ;ⁱ ⁱ walk not in.
 If they my statutes shall profane,^e 31
 Nor my commands observe,
- 30 Then with a rod their faultsⁱ 32 ⁱ transgression.
 I visit will 'betimes ;^a
 And their iniquity with stripes,
 'With chastisement their crimes.^a
- 31 But from off him will I 33
 My mercy not remove ;
 Neither unto my faithfulness
 False will I 'ever^a prove.
- 32 I mine own covenant 34
 Will not profane ;^s and what
 From out my lips proceeded hath,
 I will not alter 'that.^a
- 33 Once by my holiness 35
 I 'with an oath^a have sworn,
 'If^e unto David I shall lie,
 'Or from my purpose turn.^a

- 34 'His seed continue shallⁱ 36 ⁱ shall be.
For 'ever,^a evermore ;
And like unto the sun his throne
'My presence be^a before.
- 35 'Established like the moon 37
It evermore shall be ;
And 'like^a the witness in the cloud,
Faithful 'continually.^a Selah.
- 36 But thou hast 'now^a cast off ; 38
But thou hast 'now^a abhorred :
Thou hast with thine Anointed One^r ^r David him-
Been furious,^e 'O LORD.^a self.
- 37 Thy servant's covenant 39
Thou 'quite^a hast overthrown .
'Even^a unto the 'very^a ground .
Thou hast profaned^s his crown.
- 38 Thou down 'indignantly^a 40
Hast all his hedges cast ;
'And^a his defenc'd places thou
Brought to destruction hast.
- 39 A spoil of him make all 41
The passers by the way :^r ^r cf. Ps.
Unto his neighbours a reproach lxxx. 12.
Is he become, 'and prey.^a
- 40 'And^a thou exalted^s hast 42
The right hand of his foes :^t
His adversaries,^t 'every one,^a
Hast gladdened 'by his woes.^a
- 41 Moreover, thou hast turned 43
Back the edge of his sword ;
And in the battle thou hast not
Caused him to stand, 'O LORD ;^a
- 42 Butⁱ made his brightness^e cease, 44 ⁱ thou hast.
^o His throne hurl'd to the ground ; ^o and.
Hast of his youth the days cut short, 45
With shame hast wrapp'd him round.
Selah.

- 43 How long, O LORD?^g wilt thou 46
Thyself for ever hide?
O, shall thine indignation burn
Like fire, 'and ne'er subside?'ⁿ
- 44 Do thou remember 'what 47
A lifetime I have had ;'ⁿ
To what an emptiness^r thou all
The sons of^e men hast made !'ⁿ
- 45 What man is he that lives, 48
And never seeth death?
Out of the hand of Hades,^{rr} 'who 'ⁿ
His soul delivereth? Selah.
- 46 Thy former mercies, Lord, 49
Which unto David thou
Didst 'once'^a swear in thy faithfulness,
O where, 'Lord,'^a are they 'now?'^a
- 47 Remember the reproach 50
Of thine own servants 'true,'^a
O Lord; in mine own bosom bear
The whole^r 'of it'^a I do.
- 48 Many the people^p who 51
Reproach; thy foes they are:
The steps of thine Anointed One^{rr}
Reproach, O LORD,^t who 'dare?'^a
- O blessed be Jehovah, 'then,'^a 52
For ever. Amen and amen.
- ⁿ what = what sort of (cf. Num. xiii. 18, 19; Josh. xxii. 16; Job vi. 11; 1 Kings ix. 13; Isa. xxxvi. 4): lifetime or age, as in Ps. xxxix. 5; not 'How fleeting I am,' as always interpreted; but, 'What a troubled life I have had—fleeing from Saul, fighting with foreign foes, a fugitive from my son.' ^r ~~emptiness~~ is not = ~~nothingness~~, 'in vain,' but the noun 'emptiness,' 'nothingness,' and the meaning of the Psalmist, 'To what a poor, worthless, unsatisfactory existence thou hast created all mankind!' ^t, 'to' or 'unto' (cf. Ps. xlviii. 14, margin). ^{rr} the unseen world. ^r cf. Gen. xvi. 12. ^{rr} David himself.

PSALM XC.

A Prayer, ^{rr} by Moses, the man of God.^r

- 1 Lord, thou a dwelling-place for us 1
In age and age^e hadst been;
Before the mountains were brought forth, 2
And thou begotten^e hadst the earth
And world, 'with all therein,'^a
Ev'n from everlasting, thou
Art God, to everlasting 'too.'^a
- ^r Written towards the close of Israel's wanderings. The wall of the wilderness rings through it all.
^e Deut. xxxii. 18; Job xxxviii. 28.

- 2 Thou turnest man back, till he down 3
 Is broken,^e and dost say,
 Return, ye sons of Adam's 'race ;^a
 For 'of^a a thousand years 'the space^a 4
 With thee'sⁱ like yesterday, ^{i in thy sight.}
 When it hath passed ; or 'in thy sight^a
 'Is like^a unto a watch by night.
- 3 Away thou sweep'st them with a flood ;^r 5 <sup>r so quickly
 and univer-
 sally they fell
 in the
 wilderness.
^{rr} so D. (cf.
 Jer. li. 39).
^e so D.</sup>
 Become a sleep do they :^{rr}
 They in the morn resemble do
 The grass, that's flourishing anew,^e
 Which in the morning 'ray^a 6
 Is thriving on and flourishing,
 At eve's cut down and withering.
- 4 For in thine anger we're consumed, 7
 And in thy rage dismayed :
 Thou sett'st our sinsⁱ before thy sight ; 8 ^{i iniquities.}
 Our hidden ones before^s the light
 Of thine own face 'arrayed :^a
 For mid thine ireⁱ our days all end ; 9 ^{i fury.}
 Our years we like a mourningⁿ spend.
- 5 The 'whole^a days of our years—in them^h 10
 Are threescore years and ten :
 And if, through vig'rousness, fourscore,^o ^{o years.}
 Yet woe and wickedness^v press soreⁿ ^{v See Ps. v. 5, n.}
 Upon them ; for 'amain^a
 The mowing down is hastening on,ⁿ
 And fly away must we 'full soon.^a
- 6 Who knows thine anger's strength ? that^r as 11 <sup>r as in vers.
 12 and 14 (see
 Ps. v. 11, n).</sup>
 Thy fear is, so's thine ire ?^s
 O do thou therefore make 'us^a know 12
 To count our days up, that we so
 A wise heart may acquire.^r <sup>r so Ges , D.,
 H.</sup>
 Return, O LORD, how long ? do thou 13
 Repent thee for thy servants 'now.^a
- 7 O, in the morning^e satisfy 14
 Us 'early^a with thy grace :
 That so we joyfully may shout,
 And glad be all our days throughout.
 Gladden us like the days, 15
 That thou hast us afflicting been,
 The years that we have evil seen.

8 Shown^r to thy servants be thy work,

Thy grandeur¹ on their seed :¹¹

The beauty of the LORD our God

Be also on us 'shed abroad :'^a

Stablish on us, 'we plead,'^a

The doing of our hands ; yea, what

Our hands are doing,¹ stablish that.

16 ^r *l.* seen.

¹ majesty.

¹¹ sons.

¹ the doing of
our hands.

Ver. 9. *Mid thine ire*—*l.* all our days pass away in thy fury, *i.e.* beneath thy frown. The Israelites were then in a state of rejection.

Like a mourning.—So the word is rendered in the well-known line in Ezek. ii. 10. It properly means the *sounds* of grief, the moans, the outcries heard on such occasions : hence we find it applied to the rumbling of thunder (Job xxxvii. 2). There is no proof that it ever signifies 'meditation,' 'thought,' 'tale ;' nor would these meanings be suitable, though it did. What Moses means to say is, that they spent the period of their rejection like a time of mourning—in moans, and murmurs, and loud laments. They knew they were cast off by God, and would all perish where they were, without ever seeing the good land that had been promised them. The reference is not, as invariably supposed, to the brevity of human life ; but to the misery of their wilderness life—so aimless, hopeless, wearisome—as the preceding context might have shown. For thus the context runs : Thou settest up our iniquities before thee ; for our whole life flows on amidst the tokens of thy displeasure : we are, as it were, in a state of public mourning from year to year. For a parallel case, cf. Ex. xxxiii. 4, 5.

Ver. 10. *Woe and wickedness*—the meaning which the two Heb. words, so often found conjoined, bear wherever else they occur together (see Ps. v. 5) ; only necessity, therefore, could justify a departure from it here.

Press upon them.—I take רהבם to be the verb, and not the noun, as interpreters universally suppose it to be—some rendering it 'their strength,' 'their pomp ;' others, 'their prolongation,' as if it were רהבם ; though, if it were a noun, its true rendering would be, 'their pride, or fierceness.' The verb properly signifies, 'to be fierce, to bear one's self proudly ;' and it does not require a prep. after it, but may be followed by the bare acc., as in Prov. vi. 3 : 'Make sure of thy friend,' *l.* 'Press him hard, be importunate with him.' So here, 'woe and wickedness bear hard upon them, press them sore ;' *i.e.* our years are but few at best—70, or at most 80 ; but suffering and sin press heavily upon them, deprive them of much of the worth they would otherwise possess, blight them. To a certain extent this is true of human life under all circumstances ; but how eminently true was it of the wilderness life of Moses and his contemporaries ! 'Woe and wickedness' largely characterized the period preceding the final rejection ; and we may be very sure still more characterized the dreary, weary period that succeeded it, when hope was quite extinct, and all the elements of misery were in active operation ; when the curse of Heaven was resting upon them, and the sword of Heaven mowing them down.

For—the proof of what he has just said. Their rapid fall impressively proclaimed their guilt, and at the same time greatly aggravated their misery.

The mowing down.—גז, I apprehend, is not a verb here, but a noun signifying

properly, 'a shearing, a mowing;' and by meton. 'the thing shorn or mown,' such as 'a fleece' (Deut. xviii. 4), 'a mown meadow' (Ps. lxxii. 6). The existence of such a verb as נָחַץ, 'to pass away' (Ges., D.), admits of doubt. The mowing referred to is the execution upon them of the divine sentence, 'But as for you, your carcases, they shall fall in this wilderness' (Num. xiv. 32).

Hasting on.—נָחַץ, as in Ps. lxxi. 12, instead of the commoner form נָחַץ, is the inf., but here used for the third per. sing. after the nom. 'mowing;' for the inf. abs. is not only often used for the finite verb, but also occasionally for the finite verb with the subject: cf. Deut. xv. 2; Ezek. i. 14; Ps. xvii. 5, n (see Ges. *Gr.* § 128, 4, rem. 1; and for further exx. *Ew. Gr.* § 328, b). The verb Moses here employs in his prayer, is the very one he also employs in his song (Deut. xxxii. 35).

PSALM XCI.

Probably by
Moses, like the
last. It is
Messianic.

<i>Psalmist's</i>	1	In covert of the Most High 'God' ^a	1
<i>1st address:</i>		Let him that sitteth make abode	
<i>his counsel</i>		In the Almighty's shade:	
<i>to the</i>		'Still' ^a of Jehovah saying 'this,' ^a	2
<i>Messiah.</i>		"My refuge, ° fort, my God he is;	
		In him I'll trust ⁱ 'for aid.' ^a "	
			° and. ⁱ take refuge (cf. Ps. xviii. 2°).
	2	For ^e from the fowler's snare—he 'thence' ^a	3
		Shall save thee; from the pestilence	
		That work destructions doth: ⁱ	
		Shall with his feathers cover thee;	4
		Thou 'neath his wings shalt refuged ^s be:	
		Buckler ^t and shield's his truth.	
			^e By translating as above, נָחַץ gets its usual signifi- cation, and there is no change of speakers, as in A.V. ⁱ I. of destruc- tions (Ps. v. 9).
	3	Not dread the terrors of the night,	5
		The arrow that by day hath flight,	
		Shalt thou; nor shalt thou fear	6
		The pestilence in dark that walks,	
		Nor the infection ^e 'forth that stalks' ^a	
		To waste at noon-tide 'clear.' ^a	
	4	Fall at thy side a thousand, 'yea,' ^a	7
		At thy right hand a myriad, may;	
		It shall not reach to thee:	
		Thou only with thine eyes shalt view;	8
		And thou the retribution 'due' ^a	
		Of wicked men shalt see.	

<i>Psalmist's</i>	5	Because 'the Lord ^a Jehovah 'now, ^a	9
<i>2d address:</i>		My refuge, 'ev'n ^a the Most High, thou	
<i>when that</i>		Thy dwelling-place hast made ;	
<i>counsel</i>		There shall no evil thee befall,	10
<i>is taken.</i>		Neither thy tabernacle shall	
		The plague come to invade. ⁱ	ⁱ <i>l.</i> come near.
	6	For charge, with reference to thee,	11
		Unto his angels give shall he,	
		That thee they keep 'with care ^a	
		In all thy ways : they, lest a stone	12
		Thou shouldst strike thy foot upon,	
		Shall on their hands thee bear.	
	7	Thou shalt upon the lion fell, ^r	13
		Upon the adder shalt as well	
		'Victoriously ^a tread :	^r or fierce (Job iv. 10, x. 16).
		The lion young and dragon 'yet ^a	
		Thou down shalt, underneath thy feet,	
		Trample 'discomfited. ^a	
<i>God :</i>	8	Because he unto me doth cleave,	14
<i>what he</i>		I will escape for him achieve ; ^r	^r cf. Ps. lxxi. 2.
<i>is to do</i>		I will him set on high,	
<i>for the</i>		Because he knows my name 'indeed : ^a	
<i>Messiah.</i>		He shall upon me call ; 'with speed ^a	15
		I will to him reply.	
	9	I'll be with him in trouble 'still ; ^a	
		Him free and glorify I will :	
		With length of days ^e 'untold ^a	16
		I 'also ^a will him satisfy ;	^e cf. Ps. xxiii. 6.
		Moreover, my salvation I	
		Will cause him to behold.	

Ver. 1. *Let him.*—By translating so, and taking אָמַר as the participle, there is no need to suppose a new speaker in ver. 2, as in all the current translations ; and כִּי at the beginning of ver. 3 gets its usual sig. 'for ;' and the whole sense flows on in perfect continuity.

PSALM XCII.

THIS Psalm has for the heading, 'A Psalm for the Sabbath-day.' I suppose it to have been written after Absalom's death and Sheba's defeat ; and not, as some imagine, after the death of Saul and of his wicked counsellors. For (1) in the 84th Psalm, written at the outbreak of Absalom's conspiracy, he dwells on his delight in the house of God, and the pleasure of a day spent there ; and now that

he was returned to enjoy its ordinances, it was natural for him to write 'a Psalm for the Sabbath-day,' expressive of his gratitude, and explanatory of the apparent mysteries of God's providence, in permitting the temporary triumph of wicked men. (2) The allusions in the Psalm agree well with this supposition. He speaks about 'hearing' of his enemies; and he would hear of Absalom's fate, of Ahithophel's, of Sheba's. This is the very form of expression he uses, while preparing to return to Jerusalem: 'The speech of all Israel is come to the king' (2 Sam. xix. 11). It is further noticeable, that one of the two messengers who brought him tidings of Absalom's overthrow and death, used the words, 'The enemies of my lord the king, and all that rise against thee *for harm*' (*l.*),—words that naturally would stick to David's memory, and be reproduced in the commemorative Psalm; and here we have them almost in that identical form, 'those that arose against me doing harm.' Equally well will that other expression of his in the Psalm, 'Mine eye looks upon those that laid wait for me,' apply to this occasion. He had seen them all humbled, dispersed, or suppliant; had seen Shimei, Amasa, and all Israel abase themselves before him, as much as they had magnified themselves against him. (3) He also speaks in this Psalm as if he were anointed afresh (ver. 10); and how similar is his expresion (2 Sam xix. 22), 'Do not I know that I am *this day* king over Israel?' It was like a second consecration.

A Psalm, a Song, for the Sabbath-day.

- | | | |
|--|--------------|-------------------------|
| 1 'Tis good to give Jehovah thanks ; | 1 | |
| And thy name, O Most High, to praise : | ⁱ | ⁱ to play to |
| To show thy mercy forth at morn, | 2 | thy . . . |
| And in the nights ^e thy faithfulness. | | |
| 2 Upon the ten-string'd instrument, | 3 | |
| As also on the psaltery ; | | |
| 'And ^a with ^z a meditation ^e 'too, ^a | | |
| 'Conjoined ^a with the harp's 'melody. ^a | | |
| 3 For, O Jehovah, 'mine own God, ^a | 4 | |
| Gladdened me with thy work hast thou : | | |
| Over the doings of thy hands | | |
| Will I shout 'rapturously now. ^a | | |
| 4 How great thy doings are, O LORD ! | 5 | |
| Exceeding deep thy purposes ! | | |
| A brutish person knoweth not, | 6 | |
| Nor doth a fool consider this, | | |
| 5 While wicked men are flourishing | 7 | |
| Like grass, that, ^r to their overthrow | | ^r See Ps. |
| Perpetually, the workers all | | v. 11, n. |
| Of wickedness ^v are thriving 'so. ^a | | |
| 6 But 'still ^a on high ^r for evermore ^d | 8 | ^r cf. Ps. |
| Thou art Jehovah : ^g for, behold ! | 9 | lvi. 2, n. |

Thy foes, Jehovah—for, behold !

Thy foes are perished, 'once so bold,'^a

7 The workers all of wickedness^v

Are parted ;^e but thou liftest high 10

My horn, like as a buffalo's ;

Suffused with verdant^e oil am I.

8 And looked mine eye hath upon those, 11

Who lay in wait for me ;^e of those

Mine ears have heard, who, doing harm,^r

Against me up 'in arms^a arose.

9 The just shall flourish like the palm ; 12

Spreadⁱ like a cedar in Lebanon :

Those planted in Jehovah's house 13

Shall in our God's courts flourish on.

10 In old age they shall still produce ; 14

Shall full of sap and verdant^s be :

To show^s that GOD my rock's upright, 15

And in him no iniquity.^r

^e cf. Ps. xxii. 14, margin ; Gen. x. 32 ; Deut. xxxii. 8 ; referring to the separating of Absalom's troops at Absalom's death (2 Sam. xviii. 8, 17).
^r so the word should be rendered here, and probably wherever it occurs, rather than 'wicked men,' as in A.V.
ⁱ grow great.

^r cf. Deut. xxxii. 4 ;^s Ps. lviii. 2, lxiv. 6.

PSALM XCIII.

1 Jehovah reigns ; he clothes himself 1

With excellency 'bright :'^a

'The Lord^a Jehovah clothes himself,

He girds himself with might.ⁱ

ⁱ strength.

2 Established also is the world ;

Shaken it cannot be :

Thy throne of old'sⁱ established ; thou 2

Art from eternity.^r

ⁱ l. since then.

^r Ps. xxv. 6.^a

3 The floods, Jehovah, lift 'them^a up, 3

The floods lift up their voice ;

Their billows let the floods lift up,

'And make a mighty noise.^a

4 Jehovah's mightier than the soundsⁱ 4

Of many waters are,

—Mighty ones, breakers of the sea^r—

On high 'is mightier far.^a

ⁱ voices.

^r so D.

- 5 Faithful thy testimonies are, 5
 Exceedingⁱ 'sure's thy word :^a ⁱ exceedingly.
 'And^a holiness besecms thy house,
 A length of days,^e O LORD. ^e Ps. xxiii. 6.^s

PSALM XCIV.

- 1 God of revenges !^e thou Most High,ⁱ 1
 God of revenges ! shine thou forth :
 Lift up thyself ; back on the proud
 Sendⁱ retribution, Judge of earth !
 Evidently written on hearing of the massacre of the priests of Nob, 1 Sam. xxii. 9-20.
- 2 How long, O JAH,ⁱ shall wicked men, 2
 How long shall wicked men exult ?
 They talk,ⁱ speak insolence, they brag—
 These workers all of heinous guilt.^r ⁱ O Jehovah.
[!] return.
- 3 Jehovah, they thy people bruise, 3
 And thine inheritance oppress :
 The widow and the stranger kill,
 And massacre the fatherless ;^r ⁱ Jehovah.
- 4 And say, Jehovahⁱ doth not see, 4
 And Jacob's God doth not attend :
 Attend,^s ye brutish 'mong the folk !
 And fools ! when will ye comprehend ?ⁱ ⁱ L. pour out.
^r L. iniquity.^v
- 5 He that the ear hath planted, shall 5
 Not he hear 'for a certainty ?^a
 If he createdⁱ hath the eye,
 Shall he not 'then^a observant be ?^r ⁱ as at Nob.
- 6 He that the heathen^r doth correct, 6
 Shall he not 'certainly^a chastise
 Him,ⁿ who doth teach men knowledge ? 'who
 Instructeth people to be wise ?^a ⁱ JAH.
- 7 Jehovah knows the thoughts of men, 7
 That they^g are vanity ; O JAH,^e ⁱ be wise.
- 8 O'er evil daysⁱ to quiet him ; 8
 Till for the wicked man^r the pit
 Be dug : for JAH his people will
 Not leave, his heritage not quit. ⁱ fashioned.
^r L. 'observe' what is going on.
^r as he had been punishing the Philistines (1 Sam. xvii. 52, xviii. 27, 30).
ⁿ i.e. Saul, who would tell the priests, 'If you do not know your duty, I will teach you.'

- | | | | |
|----|--|----|---|
| 9 | For judgment unto righteousness
Shall 'speedily ^a return again ;
And those that upright are in heart,
All after it shall follow 'then. ^a | 15 | |
| 10 | Who is there 'then ^a that will rise up
Against the hurtful men ^r for me ?
Who will stand up for me against ^{rr}
The workers of iniquity ? ^v | 16 | ^r Ps. xcii. 11.
^{rr} From this time David became the captain of a band (1 Sam. xxii. 1, 2). |
| 11 | O, had Jehovah unto me
Not been a 'seasonable ^a aid,
My soul would in a little time ^r
Have its abode in silence made. ¹ | 17 | ^r cf. Ps. ii. 12.
Hence Jonathan said, 'Make speed, haste, stay not ;' and his words were intended more for David's ear than for the lad's. |
| 12 | When I did say, 'My foot is slipped,' ^r
Thy mercy, LORD, did me up-bear :
Amid my many thoughts ⁱ in me,
Thy comforts, 'LORD, ^a my soul did cheer. | 18 | ¹ I dwelt in silence. |
| 13 | A throne of fell destructiveness, ^r
Shall it have fellowship with thee ?
Which suffering createth ^s 'thus, ^a
Against ^e the statute ⁿ 'and decree. ^a | 20 | ^r in Gath.
¹ I, in the multitude of my thoughts.
^r I, destructions (cf. Ps. xci. 3 ^r), like Saul's. |
| 14 | They 'gainst the just man's ^r life convened,
And have condemned the guiltless blood :
But JAH ⁱ shall be my shelter ; ^e be
My rock of refuge shall my God. | 21 | ^e Ps. xvi. 2, n.
ⁿ viz. that the children were not to be put to death for the parents (Deut. xxiv. 16). |
| 15 | And their ^r iniquity ^v he shall
Return again upon them 'all ; ^a
And, in their evil, silence ^e them :
The LORD our God them silence ^s shall. | 23 | ^r Ahimelech's.
¹ Jehovah.
^e and.
^r Saul's and Doeg's, etc.
^e cf. Ps. liv. 5. |

Ver. 10. *Shall not he chastise?*—whom? The authorized and other versions do not tell us. Not only so; the following clause is left so loose and unconnected, that the A.V. adds the words, 'Shall not he know?' But to bring out a full and a connected sense, all that is needed is to regard the participle as in the acc., and to translate '*him* that teacheth.' This mode has the additional advantage of yielding a meaning preferable to that which any of the other modes of translating yields; for it affords a proper contrast to the expression 'the heathen' in the preceding clause; bringing out this sense, 'He that correcteth the heathen, shall not he chastise the leader of his own people?'—especially when that leader has been teaching others their duty in such a terrible way as Saul taught the priests. The expression regarding Gideon and the men of Succoth is very

similar to the one here—'he taught them,' *l.* 'made them know' (Judg. viii. 16).

Ver. 13. *O'er*.—The verb 'to quiet,' with *h* after it, seems to me to signify 'to quiet over;' as the verb 'to rejoice,' with *h* after it, signifies 'to rejoice over' (cf. Prov. v. 18; 2 Chron. xx. 27).

Ver. 15. *Judgment unto righteousness*.—At present judgment is turned aside, while 'the wicked devoureth the man that is more righteous than he' (Hab. i. 13); and 'wrong judgment proceedeth' (ver. 4). But this shall be rectified by and by; and judgment shall return to righteous sentences and righteous retributions; and Saul and Doeg be punished for what they have done. Then all the upright shall reprobate the butchery at Nob, although they may be justifying it at present; and shall rejoice in the retribution inflicted on its royal perpetrator and his Edomite accomplice.

PSALM XCV.

Written at the
bringing of the
ark into the city
of David.

- | | | | |
|---|--|----|---|
| 1 | Come, let us to Jehovah cry | 1 | |
| | Aloud; ^t unto the rock 'on high' ^a | | ^t cf. 2 Sam. vi. 15. |
| | Of our salvation shout: ^t | | |
| | Let us with thanksgiving advance | 2 | |
| | 'Onward, ^a before his countenance: ^m | | |
| | To him in psalms cry out. ^s | | |
| 2 | For a great God Jehovah is, | 3 | |
| | And great King o'er all deities: | | |
| | Earth's deeps ⁱ are in his hand; | 4 | ⁱ <i>l.</i> explorations. |
| | And mountain steeps are his: the sea | 5 | |
| | Is his 'too, ^a for make it did he; | | |
| | ° His hand formed the dry land. | | ° and. |
| 3 | Go, ^d let us bow,° kneel down, 'and ^a bless ^e | 6 | ° and. |
| | Before the LORD our Maker's face; | | |
| | For our own God is he: | 7 | |
| | And we, 'moreover, ^a are the folk | | |
| | Of his own pasture; yea, the flock | | |
| | Of his own hand are we. | | |
| 4 | To-day would ^r ye his voice would hear! | 8 | ^r so D., H. |
| | Your heart O do not 'therefore ^a sear, | | |
| | Like as in Meribah, | | |
| | Or ⁱ Massah's day, when in the waste | 9 | ⁱ as in. |
| | Your fathers proved me, did me test: | | |
| | My work they also ^e saw. | | ° <i>i.e.</i> 'my vengeance on them;' but Ges., D., Hy., W.: 'Although my work they saw.' |
| 5 | I did the generation loathe ^e | 10 | |
| | For forty years; then said I, 'wroth, ^a | | |

'They are a people who
In heart err, nor will my way know ;
When^s I swore in my wrath, 'If go 11
Unto my rest they do.'

PSALM XCVI.

Written at the
bringing of the
ark into the city
of David (1 Chron.
xvi. 7, 23).

- | | | | |
|---|---|----|--|
| 1 | A new song to Jehovah sing ; | 1 | |
| | Sing to Jehovah, all the earth : | 2 | |
| | Sing to Jehovah ; bless his name : | 3 | |
| | Show daily ^r his salvation forth ; | | ^r /, from day to |
| | His glory 'mong the heathen show, | | day. This |
| | Let peoples all his wonders know. ⁱ | | Psalm was |
| | | | one of those |
| | | | appointed to |
| | | | be sung every |
| 2 | For great's Jehovah, and to be | 4 | day before the |
| | Exceedingly extolled he is ; | | ark (1 Chron. |
| | Dread over all the gods is he : | | xvi. 37). |
| | For all the gods are nullities, ^e | 5 | ⁱ tell to all |
| | The peoples revered amid ; ⁱ | | people. |
| | But make the heav'ns Jehovah did. | | ⁱ /, the gods of |
| | | | the peoples. |
| 3 | Magnificence and grandeur are | 6 | |
| | Before his presence ; strength 'is seen, ^a | | |
| | And splendour, ^e in his sanctuary : | | ^e Ps. lxxxix. 17. |
| | Ascribe ye to Jehovah 'then, ^a | 7 | |
| | Kindreds of peoples, 'every tribe, ^a | | |
| | 'Glory to JAH, ⁱ and strength ascribe.' | | ⁱ Jehovah. |
| 4 | 'The glory of his name do ye | 8 | |
| | Ascribe unto Jehovah' ^r 'now ; ^a | | ^r Ps. xxix. 2. ^a |
| | Carry ^e a gift, and to his courts | | |
| | Go ye ; before Jehovah bow, | 9 | |
| | In grandeur ^s 'there ^a of holiness : | | |
| | Let all earth quail before his face. | | |
| 5 | Among the heathen 'nations ^a say, | 10 | |
| | 'The Lord ^a Jehovah reigns 'above : ^a | | |
| | 'Established also is the world ; | | |
| | Shaken it cannot be, ^r 'nor move : ^a | | ^r Ps. xciii. 2. |
| | In uprightness the peoples he | | |
| | Shall govern ⁱ 'universally. ^a | | ⁱ rule. |
| 6 | O let the heav'ns be glad, and let | 11 | |
| | The earth exult 'with joyful noise ; ^a | | |

The sea and fulness of it roar ;
 The field and all therein rejoice : 12
 Then all the forest's trees cry out,
 Before Jehovah, 'with a' shout,^a 13

7 Because he comes, because he comes,
 That judge the earth he may ; 'and^a ' he
 Shall judge the world in righteousness,^r ^r Ps. ix. 8.
 'Unto the earth's extremity :^a
 And in his faithfulness 'he shall^a .
 'Govern^a the peoples 'one and all.^a .

PSALM XCVII.

Same occasion as
 the last two.

1 Jehovah reigns ! exult let earth ; 1
 The many isles, break into mirth :ⁱ ⁱ be glad.
 Clouds and thick darkness^e him are round ; 2 ^e Ex. xx. 21 ;
 'Judgment^t and righteousness 'are found^a Deut iv. 11.
 The basis of his throne :^r ^r Ps. lxxxix.
 A fire before his presence goes, 3 41.
 And kindlesⁿ round about his foes.

2 'The world his lightnings up did light ;^r 4 ^r Ps. lxxvii. 18.
 Earth saw, and quailed ; the mountains 'quite^a 5
 Dissolved like wax before the glanceⁱ ⁱ countenance.
 Of JAH,ⁱ before the countenance
 Of the Lord of all the earth :
 The heav'ns his righteousness reveal'd ;ⁱ 6 ⁱ declared.
 His glory peoples all beheld.

3 All who serve graven images,ⁱ 7 ⁱ a graven
 Who boast themselves in nullities,^e image.
 Ashamed shall be : bow down to him, ^e Ps. xcvi. 5.
 O all ye gods, 'as God supreme.^a
 Zion hath heard, and's glad ; 8
 'By reason of thy judgments too,^r ^r Ps. xlviii. 11.
 O JAH, shoutⁱ Judah's daughters do.' ⁱ Jehovah,
 exult.

4 For thou, Jehovah, the Most High 9
 O'er all the earth, exceedingly
 Exalted art all gods above.
 O ye who do Jehovah love, 10
 Iniquity abhor.ⁱ ⁱ hate evil.
 The souls of his own saints keeps he ;
 Them from the wicked's hand he'll free.

- 5 Light sown is for the righteous one, 11
 And for the upright-hearted 'sown^a
 Is gladness: O ye righteous men, 12
 Glad in Jehovah be ye 'then;^a
 'And with a joyful voice,^a
 'Ye saints of his,^a 'O do ye praise
 The memorial of his holiness.'^r ^r Ps. xxx. 5.

PSALM XCVIII.

On same occasion
as the last three.

- 1 A new song to Jehovah sing, 1
 For he hath wonders done:
 His right hand, and his holy arm,
 Hath him salvation won.
- 2 Jehovah his salvation 'now^a 2
 Hath 'openly^a made known;
 He forth, before the heathen's eyes,
 His righteousness hath shown.ⁱ ⁱ revealed.
- 3 He mindful of his grace and truthⁱ 3 ⁱ faithfulness.
 To Isr'el's house hath been:
 The ends of earth have all of them
 Our God's salvation seen.
- 4 Let all the earth to JAHⁱ cry out, 4 ⁱ Jehovah.
 Break forth, and shout, and play:
 Play to the LORD, with harp, with harp, 5
 And voice of psalm 'to-day.^a
- 5 With trumpets and the cornet's sound 6
 Make ye a gladsome noise,^z ^z cry out.
 Before the presence of the King
 Jehovah, 'and rejoice.^a
- 6 Roar let the sea, its fulness too, 7
 The world, and those that dwell
 Therein; let floods clap hands; the hills 8
 Together shout 'as well,^a
- 7 Before Jehovah: for he comes 9
 To judge the earth; 'and^a 'he
 Shall judge the world in righteousness,^r ^r Ps. xevi. 13.
 The peoples uprightly.ⁱ ⁱ in upright-
ness.

PSALM XCIX.

On same occasion
as the preceding
one.

- 1 Jehovah reigns! let peoples quake: 1
He sits between the cherubim;
Let earth convulsive shake:
The LORD's in Zion great, 2
And o'er all peoples he is elevate:
Let them his name thank 'in a song;^a 3
O great and dread, holy it is, and strong.^p
- 2 The king for judgment hath a zeal,ⁱ 4 ⁱ loveth
Thou uprightness establish dost;
In Jacob judgment 'just^a
And righteousness dost deal.
Jehovah our God, 'then,^a exalt do ye, 5
And at his footstool bow to him:
The Holy One of Israel is he.
- 3 Moses and Aaron 'mong his priests, 6
^o Samuel 'mong callers on his name,
They to Jehovah cried;^z ^o and.
And he to them replied, ^z called.
In pillar of the cloud he spoke to them. 7
His testimonies they observed;
Nor fromⁱ the ordinance he gave them 'swerved.^a ⁱ and.
- 4 O LORD our God, thou didst reply 8
To them: thou wast a pard'ning God
To them; yet vengeance thou
Their doings^e took'st upon.
Jehovah our God, 'then,^a exalt 'on high,^a 9
And at his holy mountain bow^o: ^o to him.
For Jehovah our God is the Holy One.

PSALM C.

On the same
occasion as the
five preceding
ones.

- 1 O make a noise 'of joyful mirth^a 1
Unto Jehovah, all the earth:
Serve ye the LORD with gladness;
Come with a shout^e before his face. 2
- 2 Know that Jehovah he's God: he 3
It was that did us make; and we
Belong to him—are his own folk,
And of his pasturage the flock.

- 3 With thanks unto his gates draw nigh,^z 4 ^z come.
 Unto his courts with praisesⁱ 'high;^a ⁱ praise.
 Thanksgiving render to him 'now;^a
 Bless ye his name, 'before him bow.^a
- 4 For good's Jehovah; 'for^a endure 5
 His mercy doth for evermore;
 And unto age and age 'anew^a
 His faithfulness 'abideth true.^a

Ver. 3. *Belong to him.*—Such will be the meaning if we follow the K'ri reading יְהוָה, adopted in the margin of the A.V., and by D., W., and many others. If we follow the C'thib reading יְהוָה, adopted by A.V. in the text, and by H. and others, the verse will run :

Know that Jehovah he's God; he
 It was that made us, and not we :
 We are his people—'his own folk,^a
 And of his pasturage the flock.

PSALM CL.

A Psalm by David.

- 1 Mercy and judgment I will sing: 1
 Jehovah, I will play^e to thee.
 Deal wisely^r in a perfect way 2 ^r Isa. lii. 13.
 Will I; when wilt thou come to me?
 I with a perfect heart will walk
 Amidst my house 'and family.^a
- 2 I never will before mine eyes 3
 Set up a thing of Belial:^e ^e Ps. xli. 8.
 I hate to make^r apostasies;^{rr} ^r See D.
 Cleave unto me it never shall: ^{rr} or 'revolts.'
 A perverse heart shall quit me; I'll 4 a rare word
 Not know an evil thing^r 'at all.^a (Hos. v. 2).
^r some render
 'an evil man.'
- 3 I him will silence,^e who his friend 5 ^e Ps. liv. 5.
 Doth privily calumniate :
 The high in looks, the proud in heart,
 I'll him^h 'in no wise^a tolerate.
 Upon the faithful of the land, 6
 To^e dwell with me, mine eyes 'I'll set.^a
- 4 He unto me shall minister,
 Who walketh in a perfect way :

- A worker of deceitfulness 7
 In midst of my house shall not stay ;
 And he shall not in my sight^z be ^{r before mine eyes.}
 Established, who untruths doth say.
- 5 Put all the wicked of the land 8
 To silence^s every morn^r will I ;
 That from Jehovah's city 'thus^a
 I may cut off 'effectually^a
 'The workers all of wickedness,^r'
 'Who glory in iniquity.^a ^{r Ps. xcii. 9.}

PSALM CII.

A Prayer by an afflicted one, when he was overwhelmed, and poured out his complaint ^r before Jehovah.

^r Ps. cxlii. 2.*

- 1 Jehovah, hear my pray'r ; and let 1
 My cry before thee come ;
 Hide not thy countenance from me, 2
 'Nor unto me be dumb.^a
- 2 O, in the day of my distress,
 Incline thine ear to me :
 Make haste, 'and^a unto me reply,
 The day I call on thee.
- 3 For vanished are my days like smoke ; 3
 Burnt like a brand^m my bones :
 My heart is smitten like the grass, 4
 And withered, 'through my moans.^a
- 4 For I've forgot to eat my bread,
 'So troubled I'm within :^a
 By reason of my groaning's voice, 5
 My bone cleaves to my skin.ⁱ ^{1 l. flesh.}
- 5 Like pelican of deserts I'm, 6
 Like owl of ruins^e grown :
 I'm sleepless,^r and am like the bird 7
 That on the roof sits lone.ⁱ ^{r cf. Ps. cxxvii. 1.}
- 6 Mine adversaries all the day 8
 Do me reproach 'and scorn ;^a
 'And^a those that maddened are at me,
 Are 'all^a against me sworn. ^{1 l. separates itself, referring probably to the 'Turdus solitarius,' a thrush—often called a sparrow—that, unlike the rest of its species, shows a marked preference for sitting solitarily on the habitations of man.}

- 7 For eaten ashes I've like bread : 9
 With weeping mixed my drink,
 Through thy displeasure ° ; for thou me 10 ° and thy
 Dost raise, and down dost sink. wrath.
- 8 Like to a shadow that declines, 11
 My days 'away do pass ;^a
 And I myself am wither'd,
 Like to the 'very^a grass.ⁱ ⁱ herbage.
- 9 But thou, Jehovah, dost abide 12
 For 'ever,^a evermore ;
 And thy memorial doth 'still^a
 To age and age 'endure.^a
- 10 Thou shalt arise, and pity thou 13
 Shalt have on Zion 'yet :^a
 For it is time to favour her,
 For come's the period set.
- 11 For pleasure in the stones thereof 14
 Thy servants take, 'O Lord ;^a
 And they the 'very^a dust thereof
 With favour do regard.ⁱ ⁱ *l.* they favour
 the dust.
- 12 And so the 'heathen^a nations 'then^a 15
 Jehovah's name shall fear ;
 And all the kings throughoutⁱ the earth ⁱ of.
 Thy glory 'shall revere.^a
- 13 When JAH builds Zion, he shall 'then^a 16
 Seen in his glory be :
 Shall of the helpless heed the pray'r ; 17
 Not slightⁱ their pray'r shall he. ⁱ despise.
- 14 Writ, for the generation which 18
 Doth follow, shall be this :
 And praise JAH^o shall the people, that
 To be created is.
- 15 For from his sanctuary's height 19
 Abroad he did look forth :
 Jehovah from the heav'ns did gaze
 'Downward^a upon the earth,

- 16 To hear the pris'ner's groan ; to loose 20
 The sons of death ;^o JAH'sⁱ name 21 ⁱ Jehovah's.
 In Zion to declare, his praiseⁱ ⁱ praises.
 Amid Jerusalem :
- 17 Together when collected are 22
 The peoples 'far and nigh,^a
 And kingdoms 'of the world^a to serve
 Jehovah 'willingly.^a
- 18 He weakens in the way my strength ;ⁱ 23 ⁱ force.
 Cuts short my days : I say, 24
 My God, in middle of my days,
 O take me not away.
- 19 To age of ages^o are thy years : 25
 Thou didst in times afar
 Lay earth's foundations ; and the heav'ns
 The work of thy hands are.
- 20 They perish shall ; but thou remain'st : 26
^o Like raiment they shall all ^o and.
 Grow old ; ^o like vesturesⁱ thou shalt change ⁱ 'a vesture.'
 Them, and be changed they shall.
- 21 But Thou art HE ; ^o ne'er end thy years : 27 ^o and.
 Thy servant's sons shall dwell,^o 28
 And in thy presence shall their seed
 Established be 'as well.^a

PSALM CIII.

By David.

- 1 O bless the LORD, my soul ; and all 1
 Within me 'bless^a his holy name :
 O bless the LORD, my soul ; and all 2
 His benefits forget not 'them.^a
- 2 Who thy transgressionsⁱ all forgives, 3 ⁱ iniquities.
 Who healeth all thy maladies ;
 Who from the pit redeems thy life, 4
 Crowns thee with grace and sympathies ;^e
- 3 Thine age^r with good who satisfies, 5 ^r so Ges. ; A.V.,
 That eagle-like renew'd's thy youth. 'mouth.'
 For the oppressed GOD execute 6
 'Both^a righteousnessⁱ and judgments doth. ⁱ l. righteousnesses.

- 4 His ways to Moses he made known ; 7
 To Isr'el's sons his deeds did show.
 ' God merciful and gracious is, 8
 In kindness rich, ^t ° to anger slow. ^t
- 5 He doth not strive^o for ever ; bear^r 9
 A grudge^e for aye ; deal with us 'hard^a 10
 According to our sins ; nor us
 According to our faults^z reward. ^z iniquities.
- 6 For as heav'n's height above the earth, 11
 Great to his fearers is his love : ^z
 As far as east's from west, he doth 12
 From us our trespasses remove. ^z grace, kindness.
- 7 As yearns a father o'er 'his^a sons, 13
 GOD o'er his fearers yearns, 'who trust
 In him : ^a for he our frame doth know ; 14
 Remembering that we are dust.
- 8 'Frail^a man ! his days are as the grass ; 15
 He blooms like floweret of the plain : ⁱ
 For o'er it goesⁱ a wind ; ° 'tis gone ! 16
 ° Its place ownsⁱ it no more again. ⁱ l. like flower of the field, so he blooms. ⁱ passeth. ^o and. ⁱ l. recognises (Gen. xxvii. 23, xxxviii. 25 ; Deut. xxi. 17 ; Isa. lxi. 9).
- 9 But from eternity, and ev'n 17
 Unto eternity, GOD's grace
 Over his fearers is ; and 'so^a
 To sons' sons is his righteousness ;
- 10 Unto the ones who do observe 18
 His covenant ; and unto them,
 'Who his commandments 'carefully^a
 Remember, to perform the same. ⁱ them.
- 11 'The Lord^a Jehovah hath his throne 19
 Establish'd in the heav'ns 'on high ; ^a
 And over all his kingdom rules,
 'From age to age eternally. ^a
- 12 O do 'the Lord^a Jehovah bless, 20
 O ye his angels, great^s in pow'r,
 Who do his bidding, ⁱ hearkening ⁱ word.
 Unto his word's voice 'evermore. ^a

- 13 O do 'the Lord^a Jehovah bless, 21
 Ye hosts of his, 'ev'n^a all of you ;
 Ye ministering ones of his,
 His pleasure execute who do.
- 14 O do 'the Lord^a Jehovah bless, 22
 All ye his works, in every place¹
 Of his dominion : O do thou,
 My soul, 'the Lord^a Jehovah bless. ¹ 'all places.'

PSALM CIV.

- 1 O bless the LORD, my soul : O LORD 1
 My God, thou'rt very great :
 With grandeur and with majesty
 Thou cloth'st thyself 'in state.^a
- 2 With light as with a garment, thou 2
 Dost wrap^e thyself about ;
 'And^a like unto a curtain, thou
 The heav'ns stretchest out.
- 3 He in the waters hath the beams 3
 Of his up-chambers^e joined :^r
 He lurid clouds^r his chariot makes :
 Goes on wings of the wind. ^r i.e. constructed his upper chambers in the waters of the sky.
- 4 His angels spirits, flaming fire 4
 His ministers, he makes :
 Earth on its base he founded, 'that^a 5
 It never, never shakes.¹ ^r Ps. lxxvii. 17 ; l. blacknesses.
- 5 As with a vesture, thou didst it 6
 Cov'r over with the deep :
 Above the hills the waters stood,
 'Above the mountains steep.^a ¹ l. shakes not for ever and aye.
- 6 At thy rebuke they hasted off, 7
 Fled at thy thunder's sound ;
 Went up the hills, went down the dales,^r 8
 To their place¹ which thou didst found. ^r cf. Ps. cvii. 26 (H.) ; others render, 'Up rose the hills, down sank the dales.'
- 7 Thou did'st set a boundary, 9
 That they might not pass o'er ;
 'That^a they might not return, the earth
 To cover 'any more.^a ¹ l. to the place which thou didst found for them.

- 8 He sends springs to the vales,^d their way 10
 Between the hills which take :ⁱ
 They drink give all beasts of the field ; 11
 Their thirst wild asses slake.^r ^{i l. which go.}
^{r l. break.}
- 9 Above them do the fowls of heav'n 12
 Themselves 'delighted^a house ;
 'And^a forth their voices do they give
 From midst the leafy boughs.^o
- 10 He, from his upper chambers,^s gives 13
 Drink to the hills 'when dried :^a
 With fruit, 'Jehovah,^a of thy works,
 The earth is satisfied.
- 11 He for the cattle causeth grass, 14
 'Moreover,^a to sprout forth ;^o
 Herb likewise for the useⁱ of man, ^{i service.}
 To bring bread out of earth :
- 12 And wine, which gladdeneth the heart 15
 Of man ; to^o cause his face
 To shine with oil ;^r and bread, which 'still^a ^{r or fat.}
 The heart of man doth brace.
- 13 Jehovah's trees 'abundantly^a 16
 Are satisfied 'each one ;^a
 The cedars, which he planted hath
 On 'heights of^a Lebanon.^r ^{r the cedars of Lebanon, which he hath. . .}
- 14 Where make the birds their nests ; the stork 17
 On firs her house doth build :
 The high hills are for goats ; the cliffs 18
 For marmots refuge yield.ⁱ ^{i are.}
- 15 'Moreover,^a he appointed hath 19
 For stated times the moon ;
 As for the sun, he knoweth 'well^a
 His place of going down.
- 16 Thou darkness mak'st ; ^o 'tis night, when creep 20
 All forest beasts abroad :
 Young lions roaring^o for their prey, 21
^o To seek their food from God. ^{o and.}

- | | | |
|----|---|---|
| 17 | The sun doth rise ; they gather them ;
And in their dens repose ;
Man to his work and service forth,
Until the evening, goes. | 22
23 |
| 18 | How many are thy works, O LORD !
The whole of them thou hast
In wisdom made ; the earth is full
Of thy possessions ^c 'vast. ^a | 24 |
| 19 | 'So is ^a this sea, which great and wide
On both hands ^e is 'withal : ^a
There creeping things unnumber'd are,
Creatures both great and small. ^r | 25 |
| | | ^r / the great
with the small. |
| 20 | There go the ships, 'upon the way
To their appointed port. ^a
There's this Leviathan, which thou
Hast formed therein to sport. | 26 |
| 21 | To thee they all look up, to give
Them, in its time, their food :
Thou giv'st them ; they collect ; thou op'st
Thy hand, they're filled ^z with good. | 27
28 |
| | | ^z satisfied. |
| 22 | Thy countenance thou hidest ; they
With dread are overborne : ⁱ
Their breath thou gather'st ; they expire,
And to their dust return. | 29 |
| | | ⁱ are terrified. |
| 23 | Thou sendest forth thy Spirit ; they
Created are 'anew : ^a
And thou the face, too, of the ground
Dost 'speedily ^a renew. | 30 |
| 24 | The glory of Jehovah shall
To everlasting be :
'The Lord ^a Jehovah in his works
Shall joy 'eternally. ^a | 31 |
| 25 | He looketh on the earth, and it
Trembles 'beneath his look : ^a
He doth the 'hills and ^a mountains touch,
'And presently ^a they smoke. | 32 |

- | | | |
|----|---|----|
| 26 | Unto 'the Lord ^a Jehovah sing
Throughout my life will I ;
Throughout my being to my God
Will I chant praises 'high. ^a | 33 |
| 27 | My meditation upon him
Sweet 'unto me ^a shall prove :
I'll in 'the Lord ^a Jehovah joy, ^s
'And glory in his love. ^a | 34 |
| 28 | From off the earth let sinners be
Consumed ; and let 'the base, ^a
The wicked, be no more. O thou
My soul, Jehovah bless. Halleluiah. | 35 |

PSALM CV.

- | | | | |
|---|--|----|---|
| 1 | Thanks to Jehovah pay ; call on his name ;
Among the peoples make his doings known :
Sing ye to him, play ye to him, speak ^r ye
Of all his wondrous deeds 'which he hath done. ^a | 1 | |
| 2 | O boast ye in his holy name ; glad let
The heart of those that seek Jehovah be :
Search ^d ye after Jehovah and his strength ;
O seek his countenance continually. | 2 | ^r so Ges. : and
A.V. in Job
xii. 8, Ps. lxix.
12, Prov. vi.
22 ; but H. and
W., 'muse.' |
| 3 | Remember ye the wonders ^z he hath done,
His signs, ⁱ ° the judgments of his mouth ; ye sons ^t
Of Abraham, his servant ; ye the seed ^t
Of Jacob, 'ye who are ^a his chosen ones. | 3 | 4 |
| 4 | He, 'even he's ^a Jehovah, our own God ;
Throughout the whole of earth his judgments arc.
His cov'nant he remembers evermore,
The promise he ordained, 'in times afar, ^a | 5 | 6 |
| 5 | To thousand ages, ⁱ which to Abraham
He made ; the oath he did to Isaac grant ; ⁱ
And for a law ⁱ to Jacob did confirm,
For Isr'el an eternal covenant : | 7 | 8 |
| 6 | Saying, 'The land of Canaan I'll give thee
The line ^o of your inheritance ;' while few,
'A very few, ^a men they in number were ;
And 'while they were but ^a strangers in it 'too. ^a | 9 | 10 |
| | | 11 | 12 |

^a his wondrous
deeds.
ⁱ marvels.
° and.

ⁱ the thou-
sandth gene-
ration.
ⁱ his oath to.
ⁱ ordinance.

- 7 Their way from nation they to nation then, 13
 From kingdom to another people^e took :^r
 He suffered not a man to plunder^e them, 14
 But he did kings on their account rebuke.
- 8 'Saying,^a 'Touch ye not mine anointed ones, 15
 And to my prophets do not ye do hurt.'
 Then for a famine on the land he called ; 16
 The whole staff of the bread he did break 'short.^a
- 9 'Nevertheless^a a man, sold for a slave, 17
 Joseph 'to wit,^a before their face he sent :
 His feet they with a fetter^e did afflict, 18
 'Also^a his soul^e into the iron went.^r
- 10 'Even^a until the time his word did come ;^{rr} 19
 The saying of Jehovah him approved :^e
 The king sent, and set him at liberty ; 20
 The peoples' ruler, and his chains removed.ⁱ
- 11 Lord of his house he made him ; 'he did him^a 21
 'For^a ruler of his whole possessions 'take ;^a
 That he might bind his princes at his will, 22
 And that he wise^e his senators^r might make.
- 12 Down into Egypt then went Israel, 23
 And Jacob in the land of Ham did dwell ;ⁱ
 And very fruitful^e he his people made, 24
 And stronger than their enemies 'as well.^a
- 13 He changed their heart to hate his people 'then ;^a 25
 Against his servants subtlety to use :^e
 Moses his servant 'unto them^a he sent ; 26
 'Sent with him^a Aaron 'too,^a whom he did choose.
- 14 The words^h among them of his signs they set, 27
 And marvels in the land of Ham 'they wrought :^a
 He darkness sent, and made it dark ; and they 28
 Rebellious 'then^a against his words^r were not.
- 15 To blood he changed their waters ;^e killed their fish : 29
 With frogs, 'ev'n^a in the chambers of their kings, 30
 Their land swarmed ; he did speak, and vermin came : 31
 Through all their border^e 'also^a gnats 'he brings.^a

^r l. they went from.

^e The verb signifies 'to plunder, snatch violently away,' rather than 'to oppress,' as often in A.V.

^e so C'thib.
^r W., 'the iron went into his soul ;' but see H. and D.

^{rr} i.e. God's, according to D. ; or, 'Until the time his word did come to pass' (cf. Deut. xiii. 2 ; Judg. xiii. 12 ; 1 Sam. ix. 6), i.e. Joseph's.
ⁱ released him.
^r l. elders.

sojourn.

^e so H., D.

^r C'thib.

^e and.

- 16 Hail for their rain he gave them ; flaming fire 32
 Within their land, 'moreover ;^a and did smite
 Their vines and their fig-trees ; and 'everywhere^a 33
 Throughout their border broke the treesⁱ 'outright.^a ^{i trees of their border.}
- 17 He spoke, and locusts came, and cankerworms, 34
 And 'that^a innumerable ; and 'all round^a 35
 They ate up all the herbage of their land,
 And they ate up the fruits 'too^a of their ground.
- 18 He also all the first-born in their land, 36
 First-fruits of all their potency, struck down ;^z ^{z smote.}
 And brought them out with silver and with gold : 37
 Nor was there 'mid their tribes a stumbling^c one. ^{c Isa. v. 27.}
- 19 Egypt was glad upon their going out ; 38
 For fallen 'now^a upon them was their dread.
 He spread a cloud out for a covering ; 39
 And in the night fire 'also^a light to shed.
- 20 They asked, and he brought quails ; and with the 40
 bread
 Of heav'n satisfied them 'every man.^a
 The rock he opened, and forth waters gushed, 41
 And in dry places 'like^a a river ran.
- 21 For he remember'd his holy word, 42
 'And^a Abraham his servant ; and brought out 43
 His people with 'the fulness then of^a joy, ^c ^{a so D. ; but H., 'with.'}
 His chosen ones with a 'triumphant^a shout,
- 22 And to them gave the heathen's lands, and they 44
 The labour of the people did possess ;
 That so they might his ordinances keep, 45
 And might his laws observe 'with faithfulness.^a
 Halleluiah.

PSALM CVI.

Halleluiah !

- 1 Thanks to Jehovah pay, for good is he ; 1
 His mercy is unto eternity.
 Who can the mighty doings of the LORD 2
 Express ? 'or who^a can all his praise record ?

- 2 Great is their bliss who judgment keep ; and his 3
 Who righteousness at all times practises.
 In the good pleasure towards thy people 'now^a 4 ^{r i.e. in thy complacency towards them now (cf. Ps. xxx. 7, margin).}
 Jehovah, O remember me do thou.
- 3 With thy salvation visit me, that see 5
 Thy chosen's good I may ; 'and^a gladden'd be
 With thine own nation's gladness ; that 'all day^a
 Glory with thine inheritance I may.
- 4 We've with our fathers sinned ; perversely we 6
 Have acted ; we've 'like them^a done wickedly.
 Our fathers nor in Egypt understood 7
 Thy wonders ; nor thy mercies' multitude
- 5 Remembered ; but did at the sea rebel—
 The Red Sea : yet, in order to reveal^r 8 ^{r make known.}
 His pow'r, he saved them for his own name's cause :
 ° Rebuked the Red Sea, and dried up it was. 9 ^{° and.}
- 6 He through the depths as through the desert led
 Them also ; and he them deliver'd 10
 From out the hater's hand, and them redeemed
 From out the foe's hand ; and the waters 'streamed 11
- 7 Backward, and^a covered up their enemies :
 There was not left a single one of these.
 Then in^h his words^e they did at length believe ; 12 ^{h cf. ver. 24.}
 They sang his praise ; 'they thanks to him did give.^a
- 8 They hasten quick,^r his doings they forget ; 13 ^{r cf. Ex. xxxii. 8.}
 They for his counsel^{rr} do not 'heed to^a wait. ^{rr cf. ver. 43.}
 But in the desert lust a lust^e they did, 14
 And tempted God the 'parch'd^a waste amid.
- 9 Accordingly he gave them their desire,ⁱ 15 ^{i request.}
 But leanness sent into their soul 'in ire.^a
 ° They envied Moses in the camp 'anon,^a 16 ^{° and.}
 'And^a Aaron 'too,^a Jehovah's holy^e one.
- 10 Earth opened, and it Dathan did devour ; 17
 Abiram's company it covered o'er.
 ° A fire was kindled in their company, 18 ^{° and.}
 The flame burned up the wicked 'suddenly.^a

- 20 And served their images ; and these became 36
 A snare 'and trap immediately^a to them.
 And their own sons and their own daughters 'too,^a 37
 In sacrifice they unto demons slew.ⁱ ⁱ they sacrificed.
- 21 And guiltless blood they shed—the blood, 'to wit,^a 38
 Of their own sons and daughters, whom they 'yet^a
 Did sacrifice to Canaan's images :
 Thus was the land defiled with blood 'of these.^a 39
- 22 And with their works polluted 'too^a were they ;
 And with their deeds a-whoring went astray.
 Then kindled was the anger of the LORD 40
 Against his people, so that he abhorred
- 23 His own inheritance, and gave them o'er 41
 Into the heathen's hand ; and rule then bore
 Their haters over them : their foes then crushed 42
 Them ; and beneath their hand they down were pushed.
- 24 He freed them many a time ; but they 'again^a 43
 Rebelled, by their own counsel,^r and were 'then^a ^r cf. ver. 13.
 Brought low for their offence :ⁱ but when their cry 44 ⁱ iniquity.
 He heard, he looked upon their misery ;
- 25 Remembered then his cov'nant for their good ;ⁱ 45 ⁱ them.
 ° Repented in^r 'his mercies' multitude ;^r ^o and.
 And sympathy be felt for them he made, 46 ^r l. according
 Before all those who had them captive led. ^{to.}
^{rr} ver. 7.
- 26 Save us, Jehovah, our own God, do thou ; 47
 And us collect from 'mid the heathen 'now :^a
 Thanksgiving to thy holy name to raise,
 And to 'exult and^a triumph in thy praise.
- 27 Bless'd be Jehovah, Israel's God, 48
 From everlasting 'then^a
 ° To everlasting ; and let all ^o and.
 The people say, Amen.

Halleluiah.

PSALM CVII.

- 1 Give thanks unto Jehovah, 1
 For he is good 'to us ;^a
 ° His mercy is for ever : ^o for.
 Let GOD's redeemed say 'thus,^a 2

- 2 Whom he redeemed from ° trouble ;^r
 And from the lands whom he
 From east and west collected,
 From north, and from the sea.^e 3
- 3 They wandered in the desert,
 Within the pathless waste ;^e
 They did not find a city
 For dwelling in 'at rest.^a 4
- 4 'Accordingly^a they hungry,
 They thirsty were 'as well ;^a
 Till, overwhelm'd within them,
 Their soul^r 'at length did fail.^a 5
- 5 Then scream^e they to Jehovah
 In their adversity ;
 Out of their difficulties^a
 Then rescue them doth he ;
 And 'onward^a them directeth 6
 Along an even way,
 That go unto a city
 For dwelling in^s might they. 7
- 6 O let them give Jehovah 8
 Thanks for^r his mercy 'then,^a
 And for^r his wondrous doings
 Unto the sons of men :
 For he the longing soul did 9
 'Completely^a satisfy,
 And fill the hungry soul did
 With good 'abundantly.^a
- 7 Men sitting are in darkness, 10
 ° In shadow 'ev'n^a of death ;
 In mis'ry bound, and iron ;
 'And nought them comforteth :^a
- 8 For they have been rebellious 11
 Against the words of God,
 And have the Most High's counsel
 Despised, 'and 'neath them trod.^a
- 9 And he their heart has humbled 12
 With suffering 'severe :^a
 They stumble,^e and no helper,
 'No succourer,^a is 'near.^a

° the hand of.
^r so H., D.

^e so the word
 always signi-
 fies, never
 'south.' If it
 refer to any
 quarter of the
 heavens, it is
 rather to the
 west (see Ex.
 x. 19).

^r l. hungry and
 thirsty, their
 soul was over-
 whelmed.

^e cf. Ps.
 xxv. 17.

^r the prep. is
 wanting ; but
 this seems the
 meaning,
 though rejected
 by H. and W.

° and.

- 10 Then scream they to Jehovah 13
 In their adversity ;
 Out of their difficulties
Deliver^r them doth he ;
 From darkness and the shadow 14
 Of death them out he brings ;
 And breaks their bands asunder,
 'And bursts their fetherings.^a
- 11 O let them give Jehovah 15
 Thanks for his mercy 'then,^a
 And for his wondrous doings
 Unto the sons of men :
 For he did break in pieces 16
 The doors^e of brass ; and hew
 He did the bars of iron
 Asunder 'quickly too.^a
- 12 Fools, for their way of sinning,ⁱ 17
 And for their faults,^r do smart :
 All food their soul abhorreth ; 18
 To death's gates they depart.
- 13 Then scream they to Jehovah 19
 In their adversity ;
 Out of their difficulties
Deliver them doth he.
 He sends his word, and heals them ; 20
 'Revives, and makes them whole ;^a
 And forth from out their pitfalls^r
 Delivereth their soul.ⁱ
- 14 O let them give Jehovah 21
 Thanks for his mercy 'then,^a
 And for his wondrous doings
 Unto the sons of men :
 And let them sacrifices 22
 Of thanks 'now^a sacrifice ;
 And let them tell his doings
 With shoutsⁱ 'and gladsome cries.^a
- 15 The men in ships accustom'd 23
 Down to the sea to go,^r
 'The traffickers^a who business
 In many waters do ;

^r The italics
 show the
 variations in
 the o.

ⁱ transgression.
^r / iniquities.

^r The Heb.
 word for
 pitfalls is
 peculiar, and
 occurs else-
 where only in
 Lam. iv. 20.
ⁱ them.

ⁱ a shout.

^r / those who
 go down to
 the sea.

- 16 These see the operations² 24 ² doings.
 Of 'God^a Jehovah 'there:^a
 They seeⁱ his wondrous doings ⁱ and.
 In the abyss^o 'laid bare.^a
- 17 For he doth give commandment, 25
 And causeth to arise
 A stormy wind, and lifteth
 Its billows 'to the skies.^a
- 18 They go up to the heaven ; 26
 Down to the depths 'again^a
 They go : their soul is melted
 By the calamity 'then.^a
- 19 They reel about and stagger 27
 As doth a drunken man ;
 And all their wisdom's swallowed,^o
 'Their pow'r to act or plan.^a
- 20 Then scream they to Jehovah 28
 In their adversity ;
 And from their difficulties
 Them out 'then^a *bringeth he.*
 The storm he turns to stillness,^o 29
 Their^o billows then do hush :
^oThey're glad 'tis calm ;^o he guides them 30
 To the haven of their wish. ⁱ l. that they
(i.e. the bil-
lows) are calm.
^o then.
- 21 O let them give Jehovah 31
 Thanks for his mercy 'then,^a
 And for his wondrous doings
 Unto the sons of men :
 And him in the assembly 32
 Of the people let them bless ;ⁱ ⁱ exalt.
 In session^r of the elders ^r Ps. i. 1.^a
 Him also let them praise.
- 22 Jehovah¹ maketh rivers 33 ¹ he.
 Into a wilderness ;
 And outlets, too, of waters
 Into a thirsty place.
- 23 He maketh into saltness 34
 A fruitful land 'as well ;^a

By reason of the badness
Of those that in it dwell.

- 24 Into a pool of waters 35
A wilderness makes he ;
To outlets, too, of waters
A dry land 'equally.^a
- 25 He maketh then the hungry 36
Fix down their dwelling 'there ;^a
And 'forthwith^a they a city
For dwelling in^s prepare ;
- 26 And sow the fields 'around it,^a 37
And vineyards 'also^a plant ;
And do the fruits of increase
Produce, 'to meet their want.^a
- 27 And them he 'also^a blesses, 38
And greatly they're increased ;
And he doth not diminish
Their cattle 'in the least.^a
- 28 Again they are diminished, 39
And down are sunken low,
By reason of restriction,^e
Calamity,^s and woe.¹
- 29 'He pours contempt on nobles,'^e 40
'And causes them to stray
Within an empty region,
Where there is not a way.'^{rr}
- 30 And high he 'sets the needy 41
From his iniquities ;ⁿ
Like to a flock^r 'of sheep,^a he
Begetteth^{rr} families.
- 31 O let the righteous see it, 42
And let them gladden'd be ;
And stop her mouth 'for ever^a
Let all depravity.^r
Who's wise, that^{rr} he to these things 43
May give attention 'good ;^a
That^s so Jehovah's mercies^s
May 'thus^a be understood.¹

¹ sorrow.^e Job xii. 21.^{rr} Job xii. 24.^r Job xxi. 11.^{rr} cf. Ezra x.

44.—'Doth

make 'him^a

families'

(A.V.).

^r or villany,

knavery (see

Ps. lviii. 2).

^{rr} cf. Jer. ix. 12,

Ps. v. 11, n.

¹ I. that 'men^a

may under-

stand (cf. Ps.

lxxxiii. 18 ;

Isa. xxix. 11 ;

Jer. xvi. 6, 7 ;

or in N.T.,

Luke xii. 20).

Ver. 41. *Iniquities*.—For עוֹנֵי I read עוֹנֵי, taking the ך from the next word. The mas. form occasionally occurs, though the fem. be more common. This is not the case of a superfluous ך (Ew. *Gr.* § 211, *b*, 1). The word never signifies 'sorrow' or 'affliction' (cf. ver. 17; Ps. cvi. 43^a).

PSALM CVIII.

A Song, a Psalm, by David.

- | | | |
|---|--|---|
| 1 | Fixed is my heart ; I'll sing and play,
<i>My glory too</i> 'shall laud : ^a
Awake up psaltery and harp ;
I'll wake the morn, O God. ^t | 1 |
| 2 | Among the peoples unto thee,
<i>Jehovah</i> , thanks I'll pay ;
And unto thee I 'also ^a will
Among the nations play. | 2 |
| 3 | For great up to the heavēns is
Thy mercy, 'thou Most High ; ^a
And great, 'moreover, ^a is thy truth,
Ev'n to the very sky. | 3 |
| 4 | O be thou 'then ^a exalted 'high ^a
Over the heav'ns, O God ;
And let thy glory 'also ^a be
O'er all the earth abroad. | 4 |
| 5 | In order that deliver'd may
Be thy belovēd ones,
O do thou save with thy right hand,
And make to us ^r response. | 5 |
| 6 | God promised by his holiness,
'That ^a I for joy shall shout ;
Shall for my portion Shechem have,
And Succoth's vale mete out : | 6 |
| 7 | That Gilead shall be mine, 'and ^a mine
Manasseh, 'did aver ; ^a
° Ephr'im the strength be of my head ;
Judah my lawgiver : | 7 |
| 8 | Moab my washpot ; that I shall
O'er Edom cast my shoe ;
Over Philistia that I
<i>Shall shout in triumph</i> 'too. ^a | 8 |
| 9 | | 9 |

The first part is almost word for word the same as in Ps. lvii. 7-11: the second part, as in Ps. lx 5 12. For notes, see these Psalms. The italics mark the variations.

^r C'thib; but 'me,' K'ri.

° and.

- 9 Who to the city *of defence*, 10
 'The strong one,^a will me bring ?
 Who even unto Edom will
 Conduct me 'triumphing ?^a
- 10 O wilt not '*thou*,^a O God, 'thou^a who 11
 Hast us rejected 'so ?^a
 And wilt not thou 'again,^a O God,
 Forth with our armies go ?
- 11 Grant us deliverance^t from straits ; 12
 For vain is 'all^a man's aid :^t
 Through God we shall do feats ; and he 13
 Our en'mies down shall tread.

PSALM CIX.

By the Chief Musician, by David, a Psalm.

- 1 God of my praise, O be not dumb : 1
 For they've open'd on me 2
 The mouth of wickedness, ° the mouth ° and.
 Of guile 'and treachery.^a
- 2 With falsehood's tongue they speak with ° me :
 With words of hate 'and spite^a 3
 Beset me ; and without a cause
 They do against me fight.
- 3 They for my love do me oppose ;^r 4 ^r W. 'accuse.'
 And as for me, I pray :ⁱ ⁱ am prayer.
 With ill for good,^r and for my love 5 ^r cf. Ps.
 With hate, they me repay. xxxv. 12.
- 4 Appoint o'er him a wicked one, 6
 And at his right hand, 'lo !^a
 Let Satan stand ; when he is judged, 7
 Forth let him guilty^z go. ^z wicked.
- 5 And let his prayer 'in thine eyes^a
 Become sin ; but a few 8
 His days become ; another one
 Take his appointment^s 'too.^a
- 6 His sons be orphans, and his wife 9
 A widow ; vagrants let 10

His sons become, and beg and seek
From mid their ruins 'yet.^a

7 'And^a let the creditor a snare, 11
For all he owneth, lay :^o
And strangers of his labour make
A plund'ring 'and a prey.^a

8 Let there be no one unto him 12
Compassion to extend :^r
And let there not be any one
His orphans to befriend.ⁱ

^r 'draw out'
or 'prolong.'

ⁱ L. to show
favour to.

9 Cut off let his posterity 13
Be 'also, branch and root :^a
In th' after generation let
Their names be blotted out.

10 Remembered with Jehovah, 'too,^a 14
Be the iniquity
Of his fathers; and blotted out
His mother's sin not be.

11 Before Jehovah let them be 15
Continually 'set forth,^a
And let their memory be 'quite^a
Cut off from out the earth.

12 Because to practise mercy he 16
Remember'd not; but 'still^a
A man poor, ^o needy, and heart-crush'd,
Pursue he did to kill.ⁱ

^o and.

ⁱ put to death.

13 And he loved cursing, and let it 17
Upon him 'therefore^a stream ;ⁱ
^o In blessing he delighted not,
And be it far from him.

ⁱ come.

^o and.

14 ^o As with his garb, with cursing he 18
Was cloth'd,ⁱ and let it go^z
Like water into him; ^o like oil
Into his bones 'o'erflow.^a

^o and.

ⁱ clothed him-
self.

^z come.

^o and.

15 Let it to him be like a robe 19
'Which^a covers 'him throughout ;^a

And for a girdle, 'him^a to bind
Continually about.

- 16 This, from Jehovah, the reward 20
Of mine opposers^s be ;
And of those who against my soul
Speak evil 'spitefully.^a
- 17 But deal with me, Jehovah Lord, 21
For thy name's sake, 'I plead,^a
For good thy loving-kindness is ;
'To^a rescue me 'make speed.^a
- 18 For poor and needy, 'Lord,^a am I ; 22
° My heart within me's riven !¹ ° and.
Like a length'ning shadow gone I am : 23 ¹ pierced.
I'm like a locust driven.
- 19 My knees through fasting feeble are ;¹ 24 ¹ stumble.
° My flesh in fatness fades : ° and.
I'mⁱ a reproach to them ; they me 25 ¹ and I am
Behold ; they wag their heads. become.
- 20 Help me, O LORD my God ; O save 26
Me inⁱ thy grace ;^z that so 27 ¹ l. according
That this is *thy* hand, that thou, LORD, to.
Hast done it, they may know. ^a mercy.
- 21 Let them curse on ; but O, bless thou : 28
They rise up 'now, they rise !^a
But they shall be ashamed, and 'I,^a
Thy servant, shall rejoice.
- 22 'For^a with confusion clothe themselves 29
Shall mine opposers 'all ;^a
Cover themselves with their own shame
As with a mantle shall.
- 23 'Then^a thank Jehovah with my mouth 30
Exceedingly will I ;
And in the midst of many 'yet^a
I will him magnify.ⁱ ¹ praise.
- 24 For at the needy one's right hand, 31
He standing doth abide ;^r ° l. standeth ;
Him, from the judges of his soul,^c cf. ver. 6.
To save, 'when he is tried.^a

PSALM CX.

ONE of the most difficult Psalms in the whole collection. The translation here given brings out a connected and an excellent sense, requiring no explanatory comments to make it intelligible.

Argument.—Part I. The encouragements Messiah has, when taking the reins of government into his hands : (1) Jehovah has placed him on the throne, ver. 1 ; (2) will send forth the rod of his strength, ver. 2 ; (3) his people come crowding to his standard, ver. 3 ; (4) Jehovah will stand true to his promises, ver. 4. Part II. The promptness with which Messiah asserts his supremacy : (a) smiting his adversaries to the dust, ver. 5 ; (b) extending his kingdom ; (c) multiplying his slaughters ; (d) crushing his chief antagonist ; (e) acquiring universal renown, ver. 6 ; (f) raising his head higher and higher, ver. 7.

David,
addressing
Messiah,
says :

By David, a Psalm.

- | | | | |
|---|---|---|---|
| 1 | Thus saith ^r Jehovah to my Lord,
‘At my right hand sit thou,
Till I thy foes thy footstool make :’
Jehovah forth shall ‘now ^a
From Zion send thy rod of pow’r ; ¹
Rule thou thine adversaries o’er. | 1 | ^r The A.V.’s usual rendering of this specially solemn Heb. expression (see Ps. xxxvi. 1).
¹ the rod of thy strength. |
| 2 | Thy people, free-will offerings ^o
Upon thy day of might,
Are early seeking after thee, ⁿ
In holy grandeurs ^r ‘bright :’ ^a
O merciful ‘and loving ^a One,
Take up ⁿ thy youth, ‘and bear them on. ^a | 3 | ^r cf. Rev. xix. 14. |
| 3 | Jehovah sworn hath, and will not
Repent—‘his oath not break ^a —
‘A priest for ever, on my word, ^e
Art thou, Melchizedek.’ | 4 | |
| 5 | My Lord, ^s upon thy right hand hath ^r
The kings dash’d in his day of wrath. | 5 | ^r not ‘shall dash.’ |
| 6 | Hath ‘mong the nations judg’d ; hath fill’d
With carcases ‘them all ;’ ^a
Hath dash’d the head ; grown great ⁿ on
Drink of the brook he shall [earth :
Upon the way ; and shall on high
Lift up ‘his ^a head accordingly. | 6 | 7 |

Ver. 3. *Free-will offerings*—from same root as the verb rendered ‘offered themselves willingly,’ in Deborah’s song, to which there is a manifest allusion here. Just as the volunteers of that day came early and frankly at Barak’s call,

so Messiah's people are seen offering themselves willingly to him in the day of his might, *i.e.* when he begins to take to him his great power and to reign: and

Early seeking after him.—I take מִשְׁחָר, as in Job xxiv. 5, to be the partic. Piel, from the verb to seek early (Ps. lxiii. 1), and in the nom. case, corresponding to 'thy people'; with לָךְ, 'for thee,' or 'after thee,' as its accompanying pronoun. The verb generally takes the acc. after it; but in the verse of Job above cited, is followed by ל just as here. It cannot be the noun for 'morning,' as invariably rendered, for that is שָׁחַר, never מִשְׁחָר.

Merciful one—as in Ps. cxvi. 5, not 'from the womb.' This epithet is perfectly suitable to the martial character of the Psalm; for it is the *Lamb* they are enrolling themselves under; just as in Rev. xvii. 14 it is said, 'These shall make war with the *Lamb*, and the *Lamb* shall overcome them.'

Take up.—טָל I take to be the impera. of the verb נָטַל, to take up, used in Isa. xl. 15, 'He taketh up the isles as a very little thing;' and in a connection similar to the present, in Isa. lxiii. 9, 'And he took them up, [bare them], and carried them all the days of old.' It does not occur again in the same connection, but the sentiment is of frequent recurrence, and the verb נָטַע of kindred import employed to express it: see the early declarations in Ex. xix. 4, 5, Deut. xxxii. 11; the complaint of Moses, Num. xi. 12; the promise in Isa. xl. 11, xlvi. 3, 4; and the prayer in Ps. xxviii. 9. The meaning here is, 'Take up thy people when they offer their services to thee, and bear them on in their youth and feebleness, from conquest to conquest:' cf. 2 Cor. ii. 14, Rev. xix. 14.

Thy youth = thy young followers.

It is scarcely needful to refer to the other translations that have been given of this verse: merely to state them may suffice. Here is H.'s translation: 'Thy people free-will gifts in thy day of night, in holy beauty; out of the womb of the morning-heaven, to thee thy youth dew'! Here is D.'s: 'Out of the womb of the early dawn deweth to thee thy youth'! Here is W.'s: 'Thy people shall freely offer themselves in thy victorious day: like new-born babes, in holy ornaments, shall they come early to thee, by thy regenerating dew'! About equally intelligible is our authorized translation: 'Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.' Who would have supposed that the beauties of holiness were out of the womb of the morning? Or, if the punctuation be changed, that the dew of his youth—the multitude of his followers,—that the people of Christ were out of it? Or is the rendering given by others a whit more intelligible, 'More than the womb of the morning is the dew of thy youth?' To make something like sense of the verse, we often hear it explained as if it stood, 'Like dew from the womb of the morning are thy youthful followers;' but any one knows it does not stand thus, as written by David.

Ver. 4. *On my word.*—The Heb. term answering to 'word' is not the one of most frequent occurrence, but a lengthened form of it, of comparatively rare occurrence. Both have precisely the same signification. We find this one bearing the usual meaning of the shorter form in our own A.V. of Deut. xxxiii. 3; and it has not, in certain other cases, a meaning peculiar to itself, as some—and not without the countenance of Ges.—are disposed to think. The two are like our own words 'command' and 'commandment,' which signify precisely the same thing, although in some cases the latter may be preferably employed

as the more solemn and dignified term. It is quite unwarrantable to seek new meanings for a word, when the well-known and thoroughly authorized ones bring out a preferable sense; and a glance at the three citations in Ges., where a new meaning is sought to be imposed on this term, will show with how little occasion this is done.

Eccles. iii. 18—*l.* 'I said in my heart regarding the word of the sons of men, God is to search them out [or rather, perhaps, to purge them out, to separate, to sever them, as in Ezek. xx. 38]; and they are to see for themselves that they are beasts!' Solomon had seen 'the place of judgment,' that wickedness was there, but said in his heart, God shall judge the righteous and the wicked; said in his heart regarding the word or sentence of the wicked judges seated there, God is to search them out, and show them what sort of men they are, and what sort of motives led to the decision they pronounced [or is to separate them, to purge them out, from the place of judgment they have profaned]; and they themselves are to see that they are beasts—viler criminals than those who stood before them, and reserved for no better fate than that of beasts. Is not that meaning more natural and pertinent than any of the conjectural ones?

Eccles. vii. 14—*l.* 'for the cause that;' an equally recognised meaning of the shorter form: see Ges. *Lex.* (4).

Eccles. viii. 2—I counsel thee to keep the king's commandment, and that 'on account of the word of the oath of God,' *i.e.* you have come under 'an oath of God' (cf. Ex. xxii. 11; 1 Sam. xx. 8, 42) to obey the king, have solemnly repeated the words of that oath, and therefore 'you must needs be subject not only for wrath, but for conscience' sake.'

The only other place where the word occurs is Job v. 8, where, like the shorter form (see Ges. *Lex.* (5)), it means 'cause' or 'plea,' and is so rendered in the A.V. The very uncommonness of the word would thus render it all the more suitable to be used by God, on an occasion so solemn as the swearing of this oath to his Son.

If it be thus difficult to find an undoubted example of the noun bearing the signification of 'order' or 'manner,' it will be no less difficult to find an example of the prep. bearing the signification of 'according to,' 'after.' But it may be objected that this rendering of both is endorsed by the author of the Epistle to the Hebrews, who frankly accepts of the rendering of the Sept., *κατα ταζιν*. In answer, he accepts it so far as to quote it as the rendering of the common version of the time, and to a certain extent answering his purpose (cf. Ps. viii. 5, *n.*); but at the same time he brings prominently into notice its defectiveness, by dilating on 'the word of the oath,' which constituted Melchizedek king (Heb. vii. 21). Now, as given in the Sept. and in our A.V., the fourth verse of the Psalm is not an oath, but a declaration, a simple statement: there is merely mention that an oath had been made, but that oath is not given. In the present translation, that oath stands recorded in the exact terms in which it was sworn, just as in the similar cases mentioned, Ps. lxxxix. 35, xcv. 11.

Melchizedek is in the voc., and *Messiah* is so called either in the same way as he is called David (Jer. xxx. 9; Ezek. xxxvii. 25); or rather because the Melchizedek of Genesis was an anticipatory appearance of the Son of God in his kingly and priestly character, similar to his appearance to Joshua (v. 13) and Gideon (Judg. vi. 11), and others.

Ver. 5. *My Lord*—as in ver. 1, rather than ‘the Lord.’

Hath dashed.—The Psalmist sees already fulfilled what had been said to Messiah in ver. 1, ‘Rule thou in the midst of thine enemies.’ He has overthrown the kings that opposed him, and executed judgment among the nations, till the ground is covered with the slain. To all this we have an exact parallel in Rev. xix. 15-21 (cf. also Isa. lxvi. 15, 16); and to the third verse an equally exact parallel in vers. 11-14; and to the remainder of ver. 6, and to ver. 7, have we not the parallel in Rev. xx. 1-6? For by the expression

Ver. 6. *Hath dashed the head*, is not Satan meant, rather than the earthly leader of the combined hostile armies, or the heads of his enemies in general?

Grown great.—It seems to me far more natural to regard רבה as being a verb here, like ‘dashed,’ ‘filled,’ ‘judged,’ than as being an adjec., as is invariably done.

PSALM CXI.

Halleluiah!

- | | | |
|---|---|---|
| 1 ‘ <i>Aloud</i> ^a I’ll the LORD with my whole heart adore, ⁱ | 1 | Commemorating God’s doings of old. |
| ‘ <i>Both</i> ^a the meeting of saints ⁱ and th’ assembly before: | | ⁱ thank. |
| ‘ <i>Commandingly</i> ^a great are the deeds of the LORD; | 2 | ⁱ <i>l.</i> the upright. |
| <i>Desir’d</i> are of all who with joy them regard. ⁱ | | ⁱ <i>l.</i> delight in them; so Ges. against H. |
| 2 ‘ <i>Exceedingly</i> ^a glorious his work is, and grand: ^r | 3 | ^r <i>l.</i> his work is glory and grandeur, <i>i.e.</i> his work of delivering Israel. |
| <i>For</i> ever his righteousness also doth stand. ^e | | ⁱ <i>l.</i> a memorial. |
| ‘ <i>Good</i> ^a memorials ⁱ raised of his wonders he hath: | 4 | ⁱ Jehovah. |
| <i>He</i> ⁱ is gracious and merciful, ‘ <i>slow</i> unto wrath. ^a | | |
| 3 <i>Jehovah</i> ⁱ ‘ <i>supply</i> ^a gave ^r his fearers ‘of ^a food; | 5 | ^r The verbs are all, with one exception, in the preterite. |
| <i>Kept</i> his covenant ever in mind ‘for their good: ^a | | |
| <i>Yet</i> the might of his deeds to his people be known, | 6 | ^r <i>l.</i> the inheritance of . . . |
| <i>Making</i> over to them what the heathen did own. ^r | | |
| 4 ‘ <i>Thought</i> but ^a judgment ^t and truth ^t were the deeds | 7 | ^r in destroying the Canaanites. |
| of his hands: ^r | | ^r to destroy them. |
| ‘ <i>Faithful</i> , ‘most faithful, ^a were all his commands: ^r | | ^e by his own power in the course of their execution. |
| <i>Dropped</i> up ^e ‘and sustain’d ^a they were ever and aye: | 8 | |
| ‘ <i>Quite</i> ^a in truth and uprightness accomplished were they. | | |
| 5 <i>Redemption</i> he sent, and his people made free: ⁱ | 9 | ⁱ <i>l.</i> to his people. |
| <i>Set</i> his covenant ^r up ‘then ^a for ever did he: | | ^r with Abraham, and Israel at Sinai. |

‘Thrice^a holy and dread is his name, ‘and adored :^a

Wer^{ly} wisdom’s beginning’s the fear of the LORD : 10

Wise-hearted^r are all who perform what he says ;ⁱ

‘Yes,^a unto eternity^z standeth^s his praise.

^r good sense have.

ⁱ I. them.

^z for ever.

Ver. 1. *The meeting*—i.e. the fellowship meetings ; and *the assembly*, i.e. the whole congregation.

Ver. 2. *Desired*—l. ‘sought,’ ‘sought for,’ not ‘sought out’ (as in A.V.). God’s doings were longed for by those, who delighted in the display of them given of old, and who wished to see them in operation again.

Ver. 3. *His work*—of delivering Israel of old—a work singularly illustrative of his righteousness in its commencement, course, and completion.

Ver. 7. *Were*.—The verbs should all be in the past tense, as referring to past events ; not in the present, as if stating general truths.

Faithful.—His commands to destroy the Canaanites were all given forth in faithfulness to his character as righteous Judge, and were all intended to be carried out ; and were all

Ver. 8. *Propped up*—i.e. backed up by his direct interference on every special occasion.

PSALM CXII.

Descriptive of the happiness of the truly good man.

Halleluiah !

1 A blest man is he that feareth the LORD ; 1

‘Blest,^a who feels for his precepts exceeding regard :ⁱ

‘Commanding^r on earth shall his progenyⁱ be ; 2

‘Double^a-blest with^r a race of upright men is he.

ⁱ I. delights in his precepts exceedingly.

^r I. mighty.

ⁱ seed.

^r cf. Deut. xii. 7, xxxiii. 1.

2 Ev’n substance and wealth’s in his house ‘at command ;^a 3

For ever his righteousness also doth stand :^r

‘Gleamⁱ a light to the upright in darkness he doth ; 4

‘He’s^o gracious and merciful, ° righteous ‘in truth.^a

^r as truly as God’s ; described Ps. cxi. 3.

ⁱ I. rise.

^o the good man, not God, as generally interpreted.

^r cf. Lam. iii. 26.

ⁱ a man.

3 ‘It is good that^r one,ⁱ fav’ring^o and lending, should 5
‘still

‘Know to^a guide his affairs with judgment ‘and skill.^a

‘Littleⁱ moved he shall then be for ever ; but shall 6

‘Most^a just^z prove for lasting remembranceⁱ ‘to all.^a

ⁱ not.

^z righteous.

ⁱ I. to everlasting remembrance prove a righteous man.

4 ‘Not fear upon hearing of evil shall he ; 7

On Jehovah confiding, his heart firm shall be :

- Dropped up^o 'and supported,^a his heart shall not quail;^z 8
 'Quite calm^a till he gaze on^r his enemies 'fell.^a ^o Ps. cxi. 8.
^z fear.
^r cf. Ps. liv. 7.*
- 5 'Richly^a he disperseth; he gives to the poor: 9 ^r i.e. he ever
acts the part of
a righteous
'steward of
the manifold
grace of God.'
^o and shall be.
- 'Stand for ever his righteousness doth,^r 'and stands sure.^a
- 'Therefore^a shall his horn high in glory be raised;
 View it shall the wicked,^o provoked 'and amazed.^a 10
 With his teeth shall he gnash, and be melted^e away;
 'Yes,^a the wish of the wicked shall perish 'for aye.^a

Ver. 2. *Commanding*.—The A.V. and others render the couplet thus:

'Commanding and^a mighty on earth is his seed;
 'Double^a-blest is the race of the upright 'indeed.^a

PSALM CXIII.

Halleluiah!

- | | | | |
|---|---|---|----------------------------------|
| 1 | Praise, O servants of Jehovah, | 1 | |
| | Praise Jehovah's name do ye: | | |
| | Be Jehovah's name from this time ^r | 2 | ^r Ps. cxv. 18. |
| | Blest, ^e and to eternity. | | |
| | Praised, from the rising of the sun, | 3 | |
| | Even unto his going down, | | |
| | Is Jehovah's name to be. | | |
| 2 | High's Jehovah o'er all nations; | 4 | |
| | O'er the heav'ns his glory's great. | | |
| | Who is like our God Jehovah, ⁱ | 5 | ⁱ Jehovah our
God. |
| | That aloft doth elevate | | |
| | Himself to sit? ^o 'Jehovah, ^a who | 6 | |
| | Himself doth humble 'low, ^a to view | | |
| | Heav'n and earth, 'and all their state? ^a | | |
| 3 | From the dust who rears the feeble, ^e | 7 | |
| | From the dunghill lifts the poor, | | |
| | Him with nobles, ^e with the nobles | 8 | |
| | Of his folk, to seat 'secure. ^a | | |
| | The barren woman of the house ^m | 9 | |
| | A glad mother seat of sons who does: | | |
| | 'Scorn no longer to endure. ^a | | |

Halleluiah!

PSALM CXIV.

- | | | | |
|---|--|---|------------------------------|
| 1 | When Isr'el did from Egypt pass, ¹ | 1 | 'I. go forth. |
| | The house of Jacob from among | | |
| | A people of a barbarous tongue, | | |
| | His sanctuary Judah was ; | 2 | |
| | And his dominions Isr'el's 'throng. ^a | | |
| 2 | The sea saw it, and fled : | 3 | |
| | The Jordan backward sped : | | |
| | The mountains skipp'd like rams, | 4 | |
| | The 'little ^a hills like lambs. | | |
| 3 | What ails thee, sea, that thou dost flee ? | 5 | |
| | Jordan, that thou speed'st backward 'now ? ^a | | |
| | Ye mountains, that ye skip like rams ? | 6 | |
| | 'And you, ^a ye 'little ^a hills, like lambs ? | | |
| 4 | In presence of the Lord, earth, quail ; | 7 | |
| | Before ^z the God who beareth rule | | ^z in presence of. |
| | In Jacob ; ⁱ to a water-pool | 8 | 'I. of Jacob. |
| | Changing the rock ; the flint 'as well ^a | | |
| | Into a fount of waters 'cool. ^a | | |

PSALM CXV.

THIS Psalm, by most expositors, and among these H. and D., is supposed to have been written after the captivity ; but it would rather seem to have been penned by David, before the commencement of some great conflict, to implore divine aid, and to encourage the hearts of Israel ; and Psalm cxviii. to have been penned after the same conflict had at length been brought to a close, to celebrate the goodness and triumph of God. It would be difficult to persuade one that the 118th Psalm was not written by David, the whole strain of it is so eminently his ; and if it be his, then almost as certainly this 115th is his also : for their mutual correspondence has not escaped the notice of expositors ; and the threefold reference to Israel, to the house of Aaron, to the fearers of Jehovah, makes that correspondence still more striking. The conflict referred to is probably the one with the Philistines (2 Sam. v. 17) and the neighbouring nations (vii. 1), which began at his coronation, and was only newly terminated at the time he received the promise of a divine Son, the coming deliverer.

- | | | | |
|---|--|---|---------------------------|
| 1 | Not unto us, ^r Jehovah, 'no, ^a | 1 | ^r i.e. Give us |
| | Not unto us ; but O do thou | | victory now, |
| | Unto thine own name glory give, | | not to bring |
| | For thy grace, for thy truth's sake 'now. ^a | | glory to us, |
| | | | but to bring |
| | | | glory to thine |
| | | | own name ; do |

it for thy mercy and for thy truth's sake : not, as often understood, 'Not to us, but to thy name be glory for thy mercy shown to us.'

- 2 O wherefore should the nations say, 2
 Pray,^o where's their God, 'in scorn of us?^a
 But in the heav'ns is our God : 3
 Whatever pleaseth him he does.
- 3 Their idols¹ silver are and gold, 4 ¹ *Id. images.*
 The work of men's hands 'totally.^a The Philis-
 A mouth^e they have, but do not speak; 5 tines, to strike
 Eyes have they, but they do not see. greater terror,
 had come up
 with a host of
 their gods ;
 and when
 routed, David
 and his men
 burned 'their
 images.'^s
 (2 Sam. v. 21),
 according to
 the divine
 command
 (Deut. vii. 25).
- 4 Ears have they, but they do not hear ; 6
 They have a nose,^e yet smell they not :
 Their hands,^e but handle not ; their feet, 7
 Yet walk not, nor talk through their throat.
- 5 Their makers like to them become ;^m 8
 Each one who trust on them doth build.
 O Isr'el, in Jehovah trust ; 9
 'Tis HE their help is, and their shield.
- 6 Trust in Jehovah, Aaron's house ; 10
 'Tis HE their help is, and their shield :
 Trust in Jehovah, ye that fear 11
 Jehovah, HE's their help and shield.
- 7 Jehovah doth remember us ; 12
 'And^a he will bless 'us in his grace :^a
 He'll bless the house of Israēl,
 He will the house of Aaron bless.
- 8 Jehovah's fearers he will bless, 13
 The small 'together^a with the great :^e
 Jehovah unto you will add,^r 14 ^r *cf. Deut. i. 11.*
 To you, and to your children 'yet.^a
- 9 Bless'd by Jehovah may you be, 15
 The maker of the earth^t and heav'n.^t
 The heav'n, heav'n for Jehovah is,^r 16 ^r *so H., D. ;*
 The earth he to men's sons hath giv'n. *but A.V., 'The*
heav'ns, the
heav'ns,
Jehovah's are.'
^o *and.*
- 10 The dead praise not Jehovah ; ^o none 17
 That down to silence go ; but we, 18
 From this time,^r will Jehovah praise,
 And 'even^a to eternity. Halleluiah !
^r *Ps. cxiii. 2,*
cxxi. 8, cxxv.
2, cxxxi. 3.

PSALM CXVI.

Written for
David's return to
Jerusalem, after
Absalom's over-
throw.

- | | | | |
|---|--|----|--|
| 1 | I love, ^e for heard Jehovah hath | 1 | |
| | My voice, my supplicating cry; ⁱ | | ⁱ my supplica- |
| | For he hath bowed his ear to me; | 2 | tion. |
| | And call throughout my days will I. | | |
| | 'The cords of death engirt me round,' ^{rr} | 3 | ^{rr} Ps. xviii. 4. ^a |
| | And me the pains of Hades ^r found; | | ^r the unseen |
| | I trouble found, ^s and agony. | | world. |
| 2 | Then on Jehovah's name I called : | 4 | |
| | Jehovah, save ⁱ my soul, I plead. | | ⁱ deliver. |
| | Gracious Jehovah is, and just, | 5 | |
| | And merciful's our God 'indeed. ^a | | |
| | Jehovah doth the simple guard : | 6 | |
| | I feeble ^e was become; the LORD | | ⁱ saved. |
| | Hath me 'effectually ^a freed. ⁱ | | ^{rr} i.e. place of |
| 3 | Turn back, my soul, unto thy rest, ^{rr} | 7 | rest—'the city |
| | For grace Jehovah doth thee show ; | | of David' (cf. |
| | For thou my soul from death, mine eyes | 8 | Ps. cxxxii. 14). |
| | From tears, my feet from overthrow ^e | | ^r Ps. xxxvi. |
| | Deliver'd hast : I will again | 9 | 1, n. |
| | Into ^r the lands ^{rr} of living men, | | ^{rr} cf. Ps. xxvii. |
| | Before Jehovah's presence, go. ⁿ | | 13, ^d lii. 5. ^d |
| 4 | I did believe when I did speak ; ^r | 10 | ^a back from |
| | I was exceedingly distressed : | | the east of |
| | I 'therefore ^a in my hasty flight, ^{rr} | 11 | Jordan into the |
| | That 'all men are a lie,' ^r expressed. ⁱ | | still more |
| | O what unto Jehovah shall | 12 | sacred lands on |
| | I render for the favours all | | the other side |
| | He towards me did manifest ? | | (Josh. xxii. 19). |
| 5 | The cup I'll of salvations ^e lift, | 13 | ^r See note at |
| | And on Jehovah's name will call ; | | the end. |
| | My vows I'll to Jehovah pay, | 14 | ^{rr} from Jerusa- |
| | In presence may it be ^e of all | | lem (2 Sam. |
| | His people. Precious in the eyes | 15 | xv. 14); cf. Ps. |
| | Of 'God ^a Jehovah's the demise ^r | | xxi. 22 on a |
| | Of his own saints, 'where'er they fall. ^a | | different |
| 6 | I pray, Jehovah, sure I am | 16 | occasion. |
| | Thy servant ; I'm thy servant 'true : ^a | | ^r i.e. not to be |
| | 'The son of thy handmaiden am ; | | depended on, |
| | My bands 'for me ^a thou didst undo. | | alluding to |
| | | | Ahithophel |
| | | | and his other |
| | | | trusted ones, |
| | | | and to the |
| | | | people in |
| | | | general (cf. |
| | | | Ps. lxii. 9). |
| | | | ⁱ said. |
| | | | ^e many de- |
| | | | liverances. |
| | | | ^r not the com- |
| | | | mon word for |
| | | | death. ^e |
| | | | ^a such as had |
| | | | fallen in battle, |
| | | | fighting for |
| | | | David and for |
| | | | God. |

The sacrifice of thanksgiving 17
 I 'therefore^a unto thee will bring,ⁱ ⁱ sacrifice.
 And on the LORD's name call 'anew.^a

7 My vows I'll to Jehovah pay, 18
 In presence be it, I implore,^z ^z may it be.
 Of all his people, in the courts 19
 Of GOD's own house, 'while as before
 I lift my voice along with them,^a
 In midst of thee, Jerusalem:
 'O do Jehovah's name adore.^a

Halleluiah!

Ver. 10. *Did believe*.—This verse might, and probably should, be rendered:

I did believe that I destroy'd ^r 2 Sam. xv. 14,
 Should be; ^r greatly was I distress'd. xvii. 16.

דבר occasionally has this sense (2 Chron. xxii. 10); and what is rather remarkable, this seems to be its meaning in the Psalm so kindred to this one, viz. the 18th (ver. 47). As generally interpreted, there is little coherence in the passage; and כִּי cannot bear the sense of 'therefore.' If it be objected that the apostle has quoted the verse in the common form (2 Cor. iv. 13), I reply, he merely quotes the Septuagint rendering as sufficiently answering his purpose, without meaning to endorse its correctness: cf. Ps. cx. 4, n.

PSALM CXVII.

Praise Jehovah, all ye nations; 1
 All ye people, him adore:ⁱ ⁱ 'laud; 'l.
 For to us great is his mercy, 2 soothe.
 And hisⁱ truth's for evermore. ⁱ Jehovah's.
 Halleluiah.

PSALM CXVIII.^r

1 O thank Jehovah, for he's good; 1 ^r For date see
 ° His mercy is for evermore: Ps. cxv. introduction.
 O pray,^o let Isr'el say 'aloud,^a 2 ^o for.
 ° His mercy is for evermore: ^o for, or that.

2 Say, let the house of Aaron, pray,^s 3
 ° His mercy is for evermore:
 Pray,^s let Jehovah's fearers say, 4
 ° His mercy is for evermore.

3 I from the^o strait place^r called on JAH,^o 5 ^r 2 Sam. v. 17.
 JAH^o in a wide place answer'd 'true:^a

- * Jehovah is for me, I will 6
 Not fear what man to me may do.^r ^r cf. Ps. lvi. 4.
- 4 Jehovah is for me, as one 7
 That for my helper^r is to be : ^r so D.
 Accordingly I yet shall gaze^{rr} ^{rr} Ps. liv. 7.*
 On those that haters are of me.
- 5 'Tis better on the LORD to trust,ⁱ 8 ⁱ take refuge in.
 Than confidence on man to set ;
 'Tis better on the LORD to trust, 9
 Than to confide in princes 'great.^a
- 6 All nations compassed me 'in fight ;^a 10
 ° I've in the LORD's name cut them down : ° sure.
 They compassed me, yea, compassed quite ; 11
 ° I've in the LORD's name cut them down.
- 7 They compassed me about like bees ; 12
 'Extinguished are they every one ;^a
 Put out^e like to the fire of thorns : ^e Prov. xx. 20,
 ° I've in the LORD's name cut them down. ^{xxiv. 20.}
- 8 Thou sore hast thrust at me to fall ;^e 13
 But help for me Jehovah was :ⁱ ⁱ Jehovah
 'My strength and psalm is JAH ;'^e and he 14 ^e helped.
 Become salvation to me has. ^a Ex. xv. 2.
- 9 Within the tabernacles 'now^a 15
 Of those that righteous are, the voice
 Of shouting and salvation is,
 'Of triumph and exalted joys.^a
- 10 'Jehovah's right hand feats hath done : 16
 Jehovah's right hand, 'it alone,^a
 Exalted is in mightiness :
 Jehovah's right hand feats hath done.'^r ^r See 2 Sam.
 v. 19-25.
- 11 I shall not die, but live, and tell 17
 The deeds of JAH,^e 'as heretofore :^a
 Sorely hath JAH^e corrected me, 18
 But unto death not giv'n me o'er.
- 12 Open the gates of righteousness 19
 To me ; I'll enter,^o I'll thank JAH.^o ^o into them.

- This is Jehovah's gate ; by it 20
The righteous enter may 'with awe.^a
- 13 Thanks will I render unto thee, 21
That unto me replied^z thou hast ; ^z answered.
And that salvation unto me
Thou art 'indeed^a become 'at last.^a
- 14 Become head of the corner has 22
The Stone the builders did despise :^r
This by Jehovah's brought to pass, 23
And it is wondrous in our eyes. ^r David, so long despised and rejected, was now crowned their king ; so also would it be with his promised Son (Acts iv. 11).
- 15 This is the day Jehovah made, 24
In it exult and joy let us :^r
O pray,^e Jehovah, save ; O pray, 25
Jehovah, pray, make prosperous. ^r so H., D.
- 16 O bless'd, 'bless'd^a be the One 26
That's coming in Jehovah's name.
We do you bless from out the house,
Jehovah for his own doth claim.ⁱⁱ ⁱⁱ of Jehovah.
- 17 God is Jehovah ; and he hath 27
Made light upon us to arise :
Bind ye unto the altar's horns
With cords the festal^e sacrifice.
- 18 Thou art my God, and thee I'll thank ; 28
My God, and I will thee adore :ⁱ ⁱ exalt.
O thank Jehovah, for he's good ; 29
^o His mercy is for evermore. ^o for.

PSALM CXIX.

ALEPH.

- 1 All-blest the perfect in the way, 1
Walk in Jehovah's law who do.
All-blest his preceptsⁱ who observe ; 2 ⁱ testimonies.
With all their heart who seek him 'too.^a
- 2 Also no evil do they work : 3
Walk in his ways they do 'with heed.^a
Attentively^r thy lawsⁱ to keep 4 ^r exceedingly.
Thou hast commanded us 'indeed.^a ⁱ precepts.

- 3 Ah! would my ways established were, 5
 To keep thine ordinances, 'LORD.^a
 Ashamed then I shall not be, 6
 When I all thy commands regard.
- 4 'And^a when I learn thy judgments just,ⁱ 7 ⁱ the judgments
 I'll thank thee with an upright heart:^r of thy right-
 'And^a I'll thine ordinances keep; 8 ^r cousness.
 From me O do not clean depart. ^r uprightness
 of heart.

BETH.

- 5 My what shall a youth cleanse his path? 9
 Watching^e according to thy word.
 Went I've my whole heart thee to seek:^r 10 ^r I have sought
 Err let me not from thy laws,ⁱ LORD. ⁱ commands.
- 6 'Metimes,^a lest I against thee sin, 11
 Thy word^r up in my heart I lay.^{rr} ^r or saying.
 Blessed be thou, Jehovah; 'teach,^a 12 ^{rr} cf. Ps. xxxi.
 O teach thou me thy statutes, 'pray.^a 19; Prov.
 vii. 1.
- 7 My my lips I declared abroad 13
 Have all the judgments of thy mouth;
 Beyond all riches, in the way 14
 Of thy commands I joy, 'in truth.^a
- 8 Me musing on thine institutes,^t 15 ^t ordinances.
 And heedful of thy paths I'll 'still:^a
 Me with thy precepts^t charmed will I; 16
 Forget thy word I never will.

GIMEL.

- 9 Confer good on thy servant, 'LORD;^a 17
 Live and observe thy law let me:
 Clear^r thou mine eyes, and wondrous things 18 ^r unveil.
 Out of thy law I 'then^a shall see.
- 10 Conceal not thy commands from me;^t 19
 A stranger in the earth am I.^t
 Crushed^e is my soul, through longing 'sore^a 20
 At all times for thy judgments 'high.^a
- 11 Hidest thou hast the proud, the curs'd, 21
 Who from thy testimonies^t swerve.^r ^r err.
 'Clean^a off me roll^e reproach and scorn; 22
 For thy commandments^t I observe.

- 12 Communing 'gainst me ° princes sit ;^r 23 ° even.
 Thy servant on thy laws doth muse :
 Upharming to me thy precepts are ; 24 ^r I. sit and
 The men of counsel whom I choose.ⁱ 24 commune.
ⁱ I. my counsel.

DALETH.

- 13 'Downward^a to dust doth cleave my soul : 25
 Revive m' according to thy word.
 Declare my ways I did ; and thou 26
 Me heard'st ;^r teach me thy statutes, 'LORD.^a ^r answeredst.
- 14 Do make me know thy precepts' path, 27
 And I'll muse on^r thy wondrous ways :
 Dropping away's my soul through grief ; 28
 According to thy word me raise.^e ^r or 'talk of.'
- 15 Do thou remove the way of lies 29
 From me, and with thy law me grace :
 Desire^r the way of faithfulness 30 ^r choose.
 I do ; thy judgments up I place.^e ^e or 'I embrace.'
- 16 'Devoutly^a to thy lawⁱ I cleave, 31 ⁱ testimonies.
 O LORD ; to shame put me not 'now :^a
 'Daily^a the way of thy commands 32
 I'll run, enlarge my heart shouldst thou.

HE.

- 17 Explain to me thy precepts' way,ⁱ 33 ⁱ the way of
 LORD, and I'll keep it to the end :
 Enlighten^z me, ° I'll keep thy law ; 34 ^z make me
 ° With all my heart to it attend. ^o know.
^o and.
- 18 'Ever^a direct me in the path 35
 Of thy laws ; for I joyⁱ therein.
 'Entirely^a towards thy statutesⁱ bend 36 ⁱ delight.
 My heart, and not towards gain 'unclean.^a ⁱ testimonies.
- 19 Strange mine eyes from viewing ought 37
 That's light :^r revive me in thy way :
 Establish to thy servant, who 38 ^r or trifles (cf.
 'Clings^a to thy fear, thy word, 'I pray.^a Ps. xxiv. 4).
- 20 Ev vanish make thou theⁱ reproach 39 ⁱ my.
 I dread ; ° thy judgments, 'LORD,^a are good :
 Eagerlyⁱ long I for thy laws ;^r 40 ^o for.
 Revive me in thy rectitude. ⁱ behold
^r precepts.

V^{AU}.

- 21 ¹Forth let thy mercy come on me, 41
¹Thy help,¹ as thou didst promise,^r LORD :
¹Fast,^a then, I'll my reproacher give 42
¹The answer,^r that I trust thy word.
¹salvation.
^r according to
thy promise.
^r word.
- 22 ¹From my mouth snatch not clean the word 43
¹Of truth ; ° thy judgment I hope for. ° for.
¹For ever, then, I'll keep thy law 44
¹Continually, yea, evermore.
- 23 ¹Forth in a wide place shall I walk ; 45
¹For thy commandments I have sought.
¹Freely^a before kings will I speak 46
¹Thy word, and be asham'd will not.
- 24 ¹Fondly^a with thy commands I love 47
¹Will I delight myself, 'O JAH :^a
¹Fondly,^a to thy commands I love, 48
¹My hand lift, and muse on thy law.ⁱ ⁱ statutes.

Z^{AIX}.

- 25 ¹Graciously^a to thy servant keepⁱ 49
¹Thy word, since^r thou mad'st me to hope :
¹Griev'd though I am,ⁱ my comfort's this, 50
¹That me thy promise^r cheereth up. ⁱ / in mine
affliction.
^r cf. Ps. lxxvii.
8 ;^a I. saying.
- 26 ¹Greatly the proud do me deride : 51
¹I have not from thy law declined ;
¹Gladly^a thy judgments from of old 52
¹Remember I °, and comfort find.ⁱ ° O Jehovah.
ⁱ comfort
myself.
- 27 ¹Grasp'd hold of me, because of those 53
¹Bad men who leave thy law, hath rage.
¹Grand^a psalms to me thy statutes are, 54
¹In the house of my pilgrimage.
- 28 ¹Gladly^a do I thy name by night 55
¹Remember °, and I'll keep thy law. ° O Jehovah.
¹Good this hath held concerning me, 56
¹That I've thy precepts kept 'with awe.^a

CH^{ETH}.

- 29 ¹Henceforth^a thou, LORD, my portion art : 57
¹To keep thy word I've promise made :
¹Heart-earnest^r I entreat thy face : 58
¹Pity me, as thy promise said.ⁱ ^r with my
whole heart.
ⁱ according to
thy promise
(ver. 50).

- 30 *Heed* to my ways I've paid, and turn'd 59
 Back to thine institutes¹ my feet :
 Hasten I do, and linger not, 60
 To keep thy charges, 'as is meet.^a
- 31 *Hemming* me round the wicked's bands 61
 Are ; I thy law forget not ; 'nay,
 High^a praises for thy judgments right¹ 62
 I rise at midnight thee to pay. ^{1 the judgments of thy righteousness.}
- 32 *Gold* fellowship I do with all 63
 Who fear thee, and observe thy word :¹ ^{1 precepts.}
 How^a doth thy mercy fill the earth ! 64
 O teach thou me thy statutes, LORD.^t

TETH.

- 33 *Jehovah*, to thy servant well, 65
 According to thy word, dost thou :
 Insight^r and knowledge good teach me, 66
 For I believe thy precepts¹ 'now.^a ^{1 H. commands.}
- 34 *Jerred* ere I afflicted was ; 67
 But now do I observe thy word.
 Jehovah good, and doing good 68
 Thou art ; teach me thy statutes, 'LORD.^a
- 35 *Invent* lies on me do the proud : 69
 With all 'my^a heart thy word¹ I keep. ^{1 precepts.}
 Insensate is their heart as fat : 70
 I in thy law find pleasure deep.¹ ^{1 I am charmed with.}
- 36 *It's* good for me, afflicted that 71
 I was ; that learn thy laws¹ I might : ^{1 statutes.}
 Instruction from thy mouth excels^r 72
 Thousands of gold and silver 'quite.^a ^{r L. the law of thy mouth is better than.}

JOD.

- 37 *Kept* me and made¹ me have thy hands : 73
 Teach me, and learn thy laws¹ I will : ^{1 'made and established' (Deut. xxxii. 6).}
 Keen^a do thy fearers joy to see,^r 74
 That for thy promise I hope 'still.^a ^{1 commands. r L. Thy fearers see me, and are glad that.}
- 38 *Know* I that just thy judgments are, 75
 And thou in faithfulness griev'st¹ me : ^{1 afflictest.}
 Kindly,^a as thou thy servant told'st ; 76
 Pray, let thy grace my comfort be.

- 39 Kind pity^r come on me, and let 77 ^r let thy sym-
Me live; for thy law charm me does: pathies come.
'Keen^a be the proud shamed, who by lies 78
Me brand:^r I on thy precepts muse. ^r pervert.
- 40 'Kindly^a let those return to me, 79
Who fear thee, and who know thy word.ⁱ ⁱ testimonies.
'Kept^a perfect in thy statutes be 80
My heart, that shamed I be not, 'LORD.^a
- CAPII.
- 41 Fanguish for thy salvation doth 81
My soul; I for thy promise hope:
Fanguish mine eyes do for thy word, 82
Saying, When wilt thou cheer me up?
- 42 Like a skin-bottle in the smoke 83
I am; thy word forget I not:
'WORD,^a what's thy servant's life?ⁱ when wilt 84 ⁱ days.
Thou judgments on my foes^o have wrought? ^o and perse-
cutors.
- 43 'Look down;^a the proud dig pits for me, 85
Who're^r not according to thy law. ^r so H., D.
'Ho!^a thy commands all faithful are; 86
Falsely they huntⁱ me; help me, 'JAH.^a ⁱ persecute.
- 44 'WORD,^a they've nigh ended me on earth: 87
Yet I ne'er from thy precepts swerve:ⁱ ⁱ forsake not.
'WORD,^a me according to thy grace 88
Revive, and I'll thy lawsⁱ observe. ⁱ testimonies.
- LAMED.
- 45 'Most sure's^a thy word for ever, LORD; 89
It in the heav'ns is settled fast;
'Mid ages all,ⁱ thy faithfulness: 90 ⁱ to generation
Thou earth did'st found, and it doth last. and generation.
- 46 'Means^a for thy judgments do they stand 91
To-day; for they're thy servants all: ^a i.e. ready to
My joy were not thy law, I then 92 be used as the
In mine affliction down should fall.ⁱ instruments of
thy judgments.
ⁱ perish.
- 47 My heartⁱ shall ne'er thy laws^r forget; 93 ⁱ I.
For thou by them dost me revive: ^r precepts.
'Most truly^a I am thine, save me; 94
For after thy commandsⁱ I strive. ⁱ precepts.

- 48 Malignant men me watch to slay : 95
 I thy commandments heed, 'O JAH ;^a
 Mine eyeⁱ to all perfection sees 96 ⁱ I see.
 An end : exceeding broad's thy law.
- MEM.
- 49 'Now^a how I love thy law ; it 'still^a 97
 My meditation is all day :
 'Now^a 'bove my foes thy charges make 98
 Me wise, for with me still are they.
- 50 'May,^a 'bove my teachers all I've sense, 99
 For, for my theme thy statutes serve :ⁱ
 'May,^a 'bove the elders I've insight, 100 ⁱ I, thy testi-
 For I thy precepts do observe. monies are my
 meditation.
- 51 'Now,^a I from every evil path 101
 Restrain my feet, to keep thy word :
 Ne'er from thy judgments do I turn, 102
 For thou directest me, 'O LORD.^a
- 52 'Now^a to my taste how sweet thy words ! 103
 More so than honey to my mouth :
 'New^a insight get I from thy law ;ⁱ 104 ⁱ precepts.
 Hence hate I each path of untruth.
- NUN.
- 53 'O LORD,^a thy word is to my foot^e 105
 A lamp, and to my path a light :
 Oath have I made, and I perform 106
 It will, to keep thy judgments right.ⁱ ⁱ the judgments
 of thy right-
 eousness.
- 54 Oppress'dⁱ I'm sore ; revive me, LORD, 107 ⁱ afflicted.
 As thou hast promised,ⁱ 'I beseech :^a
 Of my mouth's free-will off'rings, pray,^e 108 ⁱ according to
 thy word.
 Accept ;^r and me thy judgments teach. ^r A.V. (cf. Ezek.
 xx. 40 ; Amos
 v. 22).
- 55 Oh, ever in my hand my soul 109
 Is ; yet I've not thy law forgot :
 Out have the bad put snaresⁱ for me, 110 ⁱ a snare.
 But from thy precepts I stray not.
- 56 'O'er as a heritage for aye 111
 Thy lawsⁱ I take ; ° they're my heart's joy : ⁱ testimonies.
 On ever to the end, my heart 112 ° for.
 To do thy statutes bend will I.

SAMECH.

- 57 Persons who undecided are 113
 I hate, but love thy law, 'O LORD ;^a
 Place of my hiding, and my shield 114
 Art thou ; I hope upon thy word.
- 58 Pass from me, hurtful^r men ; for I'll 115 ^r Ps. xxvi. 4, n.
 Observe my God's commandments 'all :^a
 Prop me up, as thou said'st ;ⁱ then live, 116 ⁱ according to
 Nor of my hope be shamed, I shall. thy word.
- 59 Prove my support ;ⁱ then I am saved, 117 ⁱ support me.
 And ever heed thy lawsⁱ shall I :
 Put down all from thy laws^r who err 118 ⁱ continually
 Thou dost, for their fraud proves a lie. respect thy
 statutes.
^r statutes.
- 60 Put all earth's bad ones off 'like^a dross 119
 Thou dost ; hence I thy laws revere :ⁱ
 Pierced^a with the dread of thee, my flesh 120 ⁱ I love thy
 Shudders ;^o and I thy judgments fear. testimonies.

AIN.

- 61 'Quick^a judgment I've and justice done : 121
 Me to my spoilers give not o'er :
 'Quick,^a guarantee thy servant good ; 122 ⁱ be surety to
 Let not the proud ones spoil me 'more.^a thy servant for.
- 62 'Quite^a faint for thy salvation do 123
 Mine eyes, and for thy righteous word :ⁱ
 'Quite^a graciously^r thy servant treat, 124 ⁱ the word of
 And teach thou me thy statutes, 'LORD.^a thy righteousness.
^r according to
 thy grace.
- 63 'Questionless^a I'm thy servant ; train 125
 Me, I shall know thy precepts^r then.
 'Quite^a time 'tis for Jehovah 'now^a 126 ^r testimonies.
 To act :^g made void thy law have men.
- 64 'Quite^a above gold, above fine gold, 127
 I thy commandments love 'indeed :^a
 Quit therefore each false path I do ;^t 128 ^t See note at
 I all thy precepts to me heed.^t the end.

PE.

- 65 Remarkable^r thy preceptsⁱ are ; 129 ^r I. wonders.
 My soul's observant of them then :
 Richly^a the op'ning of thy word 130 ⁱ testimonies.
 Sheds light, instructing simple men.

- 66 Right op'n I set my mouth, and pant ; 131
 Thy precepts, how I long for them !^r
 Round to me turn, and pity me, 132
 As wont,ⁱ towards those who love thy name.
 67 Retain^r my footsteps in thy word, 133
 And master me let nothing ill :
 Redeem me from man's plundering,^e 134
 And keep thy precepts then I will.
 68 'Right^a on meⁱ make thy face to shine ; 135
 ° Thy statutes teach thou me, 'O JAH.^a
 Rilllets of waters^r down mine eyes 136
 Descend, since menⁱ keep not thy law.

TZADDI.

- 69 'Supremely^a righteous, LORD, art thou : 137
 Upright thy judgments are^r no less :
 Strictly^r thou, byⁿ thy precepts,ⁱ hast 138
 Justice enjoined, and faithfulness.
 70 'Sorely^a consuming me's my zeal, 139
 Because my foes thy words forget :
 Spotlessly^r pure's thy saying ; hence 140
 Thy servant's love to it is great.ⁱ
 71 Small I'm, and scorn'd, yet do I not 141
 Forget the precepts of thy mouth :ⁱ
 'Sure^a thine's a righteousness that is 142
 Eternal,^r and thy law is truth.
 72 Sorrow and trouble have me found : 143
 Joy thy commandments to me give.ⁱ
 'Strict^a righteousness are evermore 144
 Thy words ;ⁱ teach me, and I shall live.

KOPH.

- 73 'To thee,^a with all my heart, I call : 145
 LORD, hearⁱ me ; keep thy lawsⁱ I will.
 To thee I call ; save me, and I'll 146
 Observe thy testimonies 'still.^a
 74 The day's dawn I outstrip, and cry, 147
 'LORD,^a I thy promises^r hope for :
 The watches of the night mine eyes 148
 Outstrip, upon thy word to pore.

^r l. for I long
 for thy com-
 mandments.
ⁱ 'after the
 manner' (cf.
 2 Kings xi. 14,
 xvii. 33, 40 ;
 Gen. xl. 13).
^r 'establish.'

ⁱ thy servant.
 ° and.
^r Ps. i. 3.
ⁱ they.

^r so D., Ges.
^r exceedingly.
ⁱ testimonies.

^r exceedingly.
ⁱ thy servant
 loves it.

ⁱ thy precepts.

^r l. thy right-
 eousness is an
 eternal right-
 eousness.
ⁱ thy com-
 mandments
 are my joy.
ⁱ testimonies.

ⁱ answer.
ⁱ statutes.

^r C'thib.

- 75 True to thy grace,ⁱ LORD, hear my voice : 149
 True to thy wont,^r revive me, 'pray.^a
 Those near are, who do villany 150
 Pursue ; far from thy law are they.
- 76 Thou 'too^a art near, O LORD ; and truth 151
 Are thy commandments every one :
 That thou thy statutesⁱ founded hast 152
 For ever, I of old have known.^r
- RESH.
- 77 View mine affliction, and me free ; 153
 For I do not thy law forget :
 Uphold my cause, and me redeem : 154
 After thy word revive me 'yet.^a
- 78 Ver'ly salvation from the bad 155
 Is far ; for they seek not thy word.ⁱ
 Past are thy mercies ; me revive, 156
 According to thy judgments, LORD.
- 79 Past is the number of my foes ° ; 157
 From thy commandsⁱ I do not swerve.
 View treacherous men I do, and feel 158
 Loath'd ;^r since thy word they ne'er observe.
- 80 View how I love thy precepts, LORD ; 159
 Oh, inⁱ thy grace revive me 'quite.^a
 Ver'ly thy word's sum is the truth : 160
 For aye are all thy judgments right.ⁱ
- SCHIN.
- 81 Without cause princes me pursue ; 161
 My heart doth dread thy words meanwhile :
 'With joy^a I o'er thy word rejoice, 162
 As one that findeth a great spoil.
- 82 'Warmly^a I falsehood hate, I it 163
 Abhor ; but love thy law I do :
 'Mont am^a I seven times in a day 164
 'To^a praise thee for thy judgments true.ⁱ
- 83 Who love thy law, great peace have they : 165
 A stumbling-block for them there's none.
 Waited for thy salvation, LORD, 166
 Have I ; and thy commands I've done.

ⁱ according to
 thy grace.
^r cf. ver. 132.

ⁱ testimonies.
^r I. of old I
 have known
 thy testi-
 monies, that
 thou hast
 founded them
 for ever.

ⁱ statutes.

° and perse-
 cutors.
ⁱ testimonies.
^r Hithp. ; cf.
 Niph., Ezek.
 xx. 43, xxxvi.
 31.

ⁱ according to.

ⁱ the judgments
 of thy right-
 eousness.

ⁱ the judgments
 of thy right-
 eousness.

- 84 'Well^a bath my soul thy statutesⁱ kept, 167 ⁱ testimonies.
And them I love exceedingly:
'Well^a have I kept thy word and law;ⁱ 168 ⁱ thy precepts
For all my ways are known to thee.^r ^r L. before thee
are.
- TAU.
- 85 Yield passage for my shoutⁱ to thee^o; 169 ⁱ Let my shout
According to thy word teach me :
'Hea,^a let my pray'r before thee come ; 170 ^o O Jehovah.
After thy promise set me free.
- 86 Yield streams ofⁱ praise, 'LORD,^a shall my lips, 171 ⁱ L. pour out
When thou thy lawⁱ hast taught me 'quite :^a ⁱ praise.
'Yes,^a to thy promise shall my tongue 172 ⁱ statutes.
Respond, for all thy lawsⁱ are right. ⁱ commands.
- 87 Yield help unto me let thy hand ; 173
For chosen thy commands have I :
'Hea,^a I for thy salvation long, 174
O LORD ; and thy law is my joy.
- 88 'Yet^a live and praise thee let my soul ; 175
And help me let thy judgment, 'LORD :^a
'Yet^a err I like a lost sheep ; seek 176
Me, for I ne'er forget thy word.ⁱ ⁱ commands.

H. strangely connects Ps. cxix. with the preceding ten, as a conclusion to a set of festival songs! and, in his cabalistic way, finds, that 'in accordance with the division into 22 Parts, the name Jehovah occurs 22 times,' though, had he counted right, he would have found that it occurs 23 times,—a number not specially symbolical! That no attention was paid by the Psalmist to the number of times he uses this name, is further evident from the irregular way in which it is introduced. In some Parts it does not occur at all; in others, twice or thrice. It is, however, worthy of notice, that this is the name by which he uniformly addresses the Deity throughout the Psalm; never using the word 'God' in direct address, and only once in the whole Psalm (ver. 115). It is also worthy of notice, that ver. 122 is the only one containing none of the designations of the word of God.

Ver. 128. Retain the same Heb. letters, but, as W. suggests, arrange them thus: **כל פקודי לי שרת**; the verb **שרת** signifies 'to respect,' Job xxxv. 13.

PSALM CXX.

FIFTEEN Psalms now occur, each bearing the title, 'A Song of the Ascendings,' or, as it reads in next Psalm, 'A Song *for* the Ascendings;' so called from being used by pilgrims in their 'ascendings' to Jerusalem at the great festivals. The word in the Heb. is from the verb found in Ps. cxxii. 4, and translated in A.V. 'go up.'

Ges. and others derive the name from the step-like progression observable in several of the Psalms of this group, but with less plausibility.

The author of the 120th is not named; but I take it to be one of David's, and written, not, as often supposed, on occasion of Doeg's speech against the priests, but at the time when Saul was ensnaring David with a promise of his daughter, and sending him out continually to fight with the Philistines, in order to ensure his death.

A Song for the Ascendings.

- | | | | |
|---|--|---|---------------------------|
| 1 | I in my straits called on the LORD, | 1 | |
| | And he replied to me : | | |
| | From lip of falsehood, tongue of guile, | 2 | |
| | O LORD, my soul set free. | | |
| 2 | What shall he ^r give thee, tongue of guile ? 3 | | ^r so H., D. ; |
| | What add to thee 'for doom ? ^a | | but A.V., W., |
| | A strong man's arrows sharpened, ^e | 4 | 'be giv'n.' |
| | Along with coals of broom. ^e | | ^e not 'sharp.' |
| 3 | O woe is me that I sojourn, | 5 | |
| | 'My stay thus ^a lengthening ; ^e | | |
| | 'O woe is me ^a that with ^e my tents ^r | | ^r i.e. in the |
| | I dwell 'thus ^a sorrowing. | | tented field : |
| 4 | O much ^e for her, my soul hath dwelt | 6 | no sooner done |
| | With him that hateth peace : | | with one fight, |
| | I 'am for ^a peace ; but when I speak, | 7 | than urged |
| | For battle 'then ^a are these. | | forth to |
| | | | another. |

Ver. 5. *Lengthening*—*l.* drawing out; *Scottice*, 'dreeing out;' not a proper name, but the participle of the verb to draw out. When was he ever in Mesech, or among the Moschi? When was he ever with the tribe of Kedar? How could he possibly be with both about the same time? Could these difficulties be got over, the A.V. might stand, and the verse would read :

O woe is me that I sojourn
 In Mesech 'thus so long :^a
 'O woe is me^a that I the tents
 Of Kedar dwell among.

PSALM CXXI.

A Song for the Ascendings.

- | | | |
|---|---|---|
| 1 | Up to the hills I lift mine eyes, | 1 |
| | From whence doth come mine aid : | |
| | Mine aid ^s out from Jehovah 'comes, ^a | 2 |
| | Who heav'n and earth hath made. | |

- | | |
|---|---|
| <p>2 May he not^r let thy foot be moved ;ⁱ
 Nor slumber thee who keeps :
 Lo ! he that keepeth Israël
 Slumbëreth not nor sleeps.</p> <p>3 Jehovah's keeping thee ; thy shade
 Jehovah's on thy right :
 The sun shall not smite thee by day,
 Nor shall the moon by night.</p> <p>4 'The Lord^a Jehovah shall thee keep
 From everything that's ill :
 'In loving-kindness^a he shall keep
 Thy soul 'securely still.^a</p> <p>5 Thy going out and coming in,
 Jehovah, 'ever nigh,^a
 Shall keep 'from this time forth, and ev'n
 Unto eternity.^r</p> | <p>3 ^r See Ew. <i>Gr.</i>
 § 320 (a).
 ⁱ 'grant thy
 foot to slip,' as
 in Ps. lv. 22.</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>^r Ps. cxv. 18.</p> |
|---|---|

PSALM CXXII.

THE title tells us David was the writer of this Psalm ; and he probably wrote it soon after the capture of Zion, and the establishment of divine service there, in order to endear Jerusalem to the nation as the new centre of their homage. From 2 Sam. v. 9 we learn that a great building and embellishing took place after Zion became 'the city of David.'

A Song for the Ascendings, by David.

- | | |
|---|---|
| <p>1 Glad was I when^r they said to me,
 'Go to Jehovah's house we would :
 Within thy gates, 'full soon^a
 Our feet, Jerus'lem, stood.^e
 Jerusalem ! O thou 'fair^a builded^r one !
 Like to a city which 'all round^a
 Has thoroughly unto itself been bound.</p> <p>2 Whither the tribes, the tribes of JAH,^e
 Unto the testimony 'there^a
 For Israël, repair,ⁱ
 In order that 'again^a
 They thanks may render to Jehovah's name ;
 For thrones there 'in Jerusalem^a
 For judgment, thrones for David's house, remain.^r</p> <p>3 Ask ye Jerus'lem's peace : may those
 Who love thee rest secure :^e may peace
 Within thy rampart^e be,
 Restⁱ in thy palaces :</p> | <p>1 ^r so D., rather
 than 'over
 those who
 said' (H.).
 2 ^e past tense
 (Gen. xxxix.
 22 ; Judg. i. 7) ;
 so H., D., W.
 ^r Ges. <i>Gr.</i>
 § 107, rem. 2.</p> <p>3</p> <p>4 ⁱ ascend.
 ^r not 'they sit
 on thrones,' as
 Ges. in <i>Lex.</i> ;
 for in the ex-
 pression so
 frequent, 'to
 sit on the
 throne,' the
 prep. is never
 wanting, even
 in poetry (cf.
 Ps. ix. 4, xlvii.
 8, cxxxii. 12).
 The verb often
 signifies
 'abide, remain.'
 ⁱ security.</p> <p>5</p> <p>6</p> <p>7</p> |
|---|---|

Because of ° friends^t and brethren^t let me speak, ° 8 ° my.
 I pray, ° let there be peace in thee :
 Because^s of ° our God's house thy good I'll seek. 9 ° Jehovah.

PSALM CXXIII.

A Song for the Ascendings.

1	Up towards thee I lift mine eyes,	1	
	O thou that sittest ^r in the skies. ⁱ		^r cf. Ps. ii. 3.*
	Behold! as servants' eyes are towards	2	ⁱ heavens.
	The hand 'directed ^a of their lords,		
	As a handmaiden's eyes 'intent ^a		
	Towards the mistress' hand are 'bent ; ^a		
	So our eyes towards the LORD our God		
	Are, till he us have pity show'd.		
2	Show pity to us, LORD ; O show	3	
	Thou pity unto us ; for 'lo ! ^a		
	With 'ridicule and ^a mockery		
	We're satisfied abundantly.		
	Abundantly for her, ^h 'in sooth, ^a	4	
	Our soul is satisfied with 'both ^a		
	The scorn of those that are at ease,		
	'And ^a with the proud men's mockeries. ⁱ		ⁱ mockery.

PSALM CXXIV.

A Song for the Ascendings, by David.

1	Had not Jehovah been for us,	1	
	Say now let Israel ;		
	Had not Jehovah been for us,	2	
	When men upon us fell ; ⁱ		ⁱ against us
	Then us alive they had devour'd,	3	rose.
	Against us when their anger glow'd :		
	Then had the waters us o'erpower'd ;	4	
	Over our soul the stream had flow'd :		
	Flow'd o'er our soul then had the waters proud. 5		
2	O let Jehovah bless'd be,	6	
	That ^r over for a prey		^r so H.
	Us to their teeth not given hath he :		
	Our soul's escaped away,	7	
	Like as a bird out of the snare		
	Of fowlers 'freed ; ^a the snare 'they laid ^a		

Is broken, and escaped we are.

'Yes,^a in Jehovah's name's our aid :

8

'Yes, in Jehovah's,^a heav'n and earth who made.

PSALM CXXV.

A Song for the Ascendings.

1 Those in Jehovah who confide, 1

They like are unto Zion hill ;

'Which^a shaketh not, 'but still^a

Doth evermore abide.

Jerusalem ! the mountains round her 'lie :^a 2

And round his people is the LORD,

From this time forth and to eternity.^r

^r Ps. cxxi. 8.^a

2 For 'verily^a the sceptre-rod 3

Of wickedness, upon the lot

Of righteous men, shall not

'Permitted be to^a rest ;

In order that^o the righteous ones 'of God^a

May not, 'in their extremity,^a

'E'er^a put their hands forth unto knavery.^r

^r Ps. lxiv. 6.^a

3 Do good, Jehovah, to the good, 4

And to those upright in their heart ;

But those men that depart

Into their own byways,^o

^o Judg. v. 6.^a

O let Jehovah carry them away,^r

^r 2 Kings xxiv.

With those who practise naughtiness :

15 ; *l.* make

May^r there be peace on Israel 'for aye.^a

them go away.

^r H., D.

PSALM CXXVI.

WRITTEN soon after Zion was wrested from the Jebusites, and made the seat of divine worship, to commemorate the joyful event, and be a fitting song for the pilgrims who went yearly up to appear before Jehovah there ; not written after the Babylonish captivity, as most commentators strangely suppose.

Argument.—(1) The happiness of the nation on the return of Jehovah after a lengthened estrangement, vers. 1-3 ; (2) a prayer for a fuller manifestation of his presence, ver. 4 ; (3) an assurance that the night of sorrow will always be succeeded by a time of gladness to the true people of God.

A Song for the Ascendings.

1 When back Jehovah did return,^r

1

At Zion's recovery ;ⁿ

^r cf. 1 Sam.

xxviii. 16, 19.

ⁿ 2 Sam. v. 6.

- Like dreaming men were we :
 Then filled with laughter was our mouth, 2
 Our tongue with shouts 'of glee.^a
- 2 Among the nations, then, 'Great things
 Jehovah hath,' they said,
 'With these accomplished :'
 Great things with^e us Jehovah *hath* 3
 Accomplish'd; glad we're made.
- 3 Return^s like torrents in the south, 4
 Jehovah, 'thou Most High,^a
 To our captivity :^r ^r Ps. liii. 6, n.
 Those who 'may have to^a sow in tears 5
 Shall reap with shouts 'of joy.^a
- 4 At going forth he may go forth, 6
 And may be weeping 'then,^a
 Bearing the draught^e of grain :ⁱ ⁱ seed.
 Coming, he with a shout, bearing
 His sheaves, shall come 'again.^a

Ver. 1. *Recovery*.—The word **שִׁבָּה** is generally rendered 'captivity,' as if it were **שְׁבִיתָה**, as in ver. 4 (Kri); but H. justly observes that such a rendering is inadmissible, for the words come from quite separate roots, which are never interchanged. The mistake is probably occasioned by the lateness of the date usually assigned for the Psalm's composition. But H. is equally under mistake himself, when he considers it merely another form of **שִׁבָּה**, and translates it 'turning back.' This explanation might be accepted were there no such form as **שִׁבָּה** in use; but there is such a form derived regularly from the Kal of **שָׁבַב**, and occurring in Isa. xxx. 15: whereas **שִׁבָּה** is derived from the Hiphil of that verb, and naturally means 'bringing back,' 'recovery.' Is it objected that Zion could not be spoken of as 'recovered' at its capture by David, since it never had been in Israel's possession before? The same thing might have been said of Israel's border at the Euphrates: yet we read in 2 Sam. viii. 3, of David 'as he went to *recover* his border' there; and the Heb. word is the very one from which the noun here is formed. This meaning also agrees well with what is said in the second verse of the Psalm. There was immense joy at the recovery of Zion, which had so long defied the utmost efforts of Israel, though well known to be the place Jehovah had chosen for his rest, and deemed so important that the office of commander-in-chief was offered to the man who should first scale its heights. The joy rose to a still higher pitch when the ark of God was brought within its walls. All Israel was gathered together 'from Shihor of Egypt, even unto the entering of Hamath' (1 Chron. xiii. 5); and 'all Israel brought up the ark with shouting, and with the sound of the cornet, and with trumpets' (1 Chron. xv. 28); and 'David danced before the LORD with all his might' (2 Sam. vi. 14). Equally appropriate to such an occasion is the expression,

'when Jehovah returned;' for David, in proposing the removal of the ark, says to the congregation, 'Let us bring again the ark of our God to us, for we inquired not at it in the days of Saul' (1 Chron. xiii. 3).

Our translators themselves had remarked the difference of the words notwithstanding their close resemblance, and on the margin give 'turn again the returning.' Thus they had in their very hand the clue which, if followed, would have led them to a correct understanding of the Psalm. Yet they did not follow it up. Still one would have thought they might have been led to the right interpretation by another circumstance. Did it not strike them as peculiarly strange that there should be 15 Ascension Psalms to be used in going up to Zion, or at the festivals there, and no mention in any one of them of the capture of Zion.—an event that had spread such an excitement and joy throughout the nation, one of the most memorable events in the whole course of their history? Did not that strike them as surpassingly strange, and lead them to inquire whether this Psalm might not refer to that event?

Ver. 3. *Great things with us*—not 'for us.'—The taking of Zion was a great feat itself; but it was also the prelude to other achievements of like character. For when the Philistines, moved by it, came up to attack the rising kingdom, they twice over met with immense discomfiture; so that David was constrained to cry out, 'Jehovah has broken forth upon mine enemies before me as the breach of waters' (2 Sam. v. 20). Thus 'David went on, and grew great; and Jehovah God of hosts was with him' (ver. 10), and 'cut off all his enemies out of his sight, and made him a great name, like unto the name of the great men that are in the earth' (vii. 9).

Ver. 4. *Torrents in the south* of Palestine, bordering on the desert, dry up in summer, and leave their channels bare; but return in their strength when the rains set in, and sweep along with mighty force. Like them, Jehovah is entreated to return from his lengthened withdrawal since the days of Saul, and sweep away all the remaining enemies. And many such there still were, as we learn from 2 Sam. viii.; but they soon vanish before Jehovah, who comes back to Zion at the entreaty of his people and their king, 'and sends forth the rod of his strength from it, and preserves David whithersoever he went' (2 Sam. viii. 6, 14).

Ver. 5. *Shall reap*.—It had been so with David himself. He had long been sowing in tears; he was now reaping in joy.

PSALM CXXVII.

A Song for the Ascendings, by Solomon.*

- 1 Unless Jehovah build the house,
 In vain its builders labour then :ⁱ
 Unless Jehovah the city keep,
 The keeper sleepless^e is in vain.
 'Tis vain for you who^e early rise,
 Are late of sitting down, who keep
 Eatingⁱ the bread of troubles thus :^p
 He gave his LOVED ONE it 'in^a sleep.ⁿ

T

* Solomon is expressly named as the author of this Psalm, and it well accords with the strain of his other compositions.

ⁱ I. at it.
^e Ps. cii. 7.

ⁱ who eat.
^p 'Thus' should be joined to this clause; it makes no sense if joined to the next.

2 Behold, Jehovah's heritage	3	
Is sons; the womb's fruit is 'his ^a hire : ^r		^r Gen. xxx. 18.*
As arrows in a strong man's hand,	4	
So are the sons of youthful sire. ¹		¹ youth, or,
O happy is the man 'indeed, ^a	5	So sons of
Who hath his quiver full of these !		youth are 'to
They shall not be ashamed, when they		their sire. ^a
Speak in the gate with enemies.		

Ver. 2. *Gave*.—The verb is in the fut. in the o., but the fut. *is* here used in the sense of the past, as in Ps. xviii. 4, 5, and often.

Loved one.—The Heb. word is 'Jedid,' the name expressly given Solomon by God himself (2 Sam. xii. 25) ; and there is therefore peculiar propriety in calling himself by it here. He appeals to his own case in confirmation of what he is here inculcating. His grand qualification for his high post was given him by Jehovah, and given him

In sleep.—The prep. is often left out in such cases ; *e.g.* *in*, Ps. xxiv. 8, cxxxiv. 2, Deut. ii. 24 ; *from*, Ps. ii. 12 ; *by*, Amos ix. 5 ; *before*, Num. xxv. 6 ; *with*, Isa. xxxv. 4, cf. Ps. xvii. 13, n. ; *for*, Mic. vi. 7 ; *at*, Lev. viii. 35, Judg. xix. 27 ; *beside*, 2 Kings xi. 20.

Ver. 3. *Heritage* of Jehovah sometimes means the inheritance belonging to him, as 2 Sam. xxi. 3 ; and sometimes the inheritance bestowed by him, derived from him, as Job xxxi. 2, cf. Prov. xix. 14. The latter is manifestly its meaning here.

PSALM CXXVIII.

A Song for the Ascendings.

1 Happy's each one that fears the LORD ;	1	
That walketh in his ways 'and word : ^a		
The labour of thy hands	2	
Thou eat of shalt assuredly : ^r		^r 2, Ew. <i>Gr.</i>
O happy ^{rr} thou ! ° 'tis well with thee : ^r	3	§ 330, b (D.) ;
Thy wife, a fruitful vine is she		cf. Ps. cxviii.
Along thy house 'that stands : ^a		10.
'And stand ^a around thy table 'too ^a		^{rr} Deut. xxxiii.
Like olive plants thy children 'do. ^a		29.
		° and.
		^r Num. xi. 18 ;
		Eccles. viii. 12 ;
		Jer. xxii. 15.
2 Behold, thus bless'd assuredly ^s	4	
The man that fears the LORD shall be.		
From out of Zion, let	5	
'The Lord ^a Jehovah bless thee 'now : ^a		
And on Jerus'lem's good look thou,		
The whole days of thy life 'below : ^a		
And look thou also 'yet ^a	6	
Upon thy children's seed ¹ 'as well. ^a		¹ children.
May there be peace on Israel. ^r		^r Ps. cxxv. 5*
		(H., D., W.).

Ver. 3. *Along*.—‘Behind’ would be an exacter rendering; but to translate so here would convey a false impression to the general reader, the construction of an eastern house being so different from that of ours. The Jewish house was dead wall in front, along the street; and only inside or ‘behind’ had its cheerful court, with fountain and trees and pleasant aspect. To a vine trained along this secluded but chief side of the house, the wife is compared.

PSALM CXXIX.

A Song for the Ascendings.

- | | | | |
|---|---|---|--|
| 1 | Sore ⁱ have they pressed me from my youth,
Say now may Israel;
Sore pressed me from my youth; yet could
Not over me prevail. | 1 | ⁱ ‘much,’ not
‘oft;’ cf. Ps.
cxxxiii. 3, 4. |
| | | 2 | |
| 2 | The ploughers ploughed upon my back;
Their furrows long they drew:
Jehovah’s ^r righteous; he hath cut
The wicked’s cords in two. | 3 | |
| | | 4 | ^r cf. Ps. xi. 7, n. |
| 3 | Shamed shall be all who Zion hate,
And back to turn be made;
Shall as the grass of ^e housetops be,
Which, ere pull’d out, ^r doth fade. | 5 | |
| | | 6 | ^r so H., D. |
| 4 | With which the reaper filleth not
His hand; and ‘wherewithal’ ^a
The binder of the sheaves ‘fills not’ ^a
His arm ^r ‘at harvest-fall.’ ^a | 7 | |
| | | | ^r H., D. |
| 5 | And the by-passers do not say,
‘Jehovah’s blessing be
Upon you; in Jehovah’s name
We bless you ‘heartily.’ ^a | 8 | |

PSALM CXXX.

A Song for the Ascendings.

- | | | | |
|---|--|---|-----------------------------|
| 1 | Out of the depths I call to thee,
Jehovah; hearken to my voice,
Lord: O, attentive be thine ears
Unto my supplicating cries. ⁱ | 1 | |
| | | 2 | |
| | | | ⁱ supplications. |
| 2 | Should’st thou watch o’er ^e iniquities,
O JAH— ^e Lord, who shall then stand ‘cleared?’ ^a | 3 | ^e Job xiv. 16. |

But ^r yet with thee forgiveness is, In order that ^o thou may'st be feared.	4	^r not 'for,' as H. (see Ps. iii. 7).
3 I for Jehovah wait ; my soul Waits ; and I hope upon his word :	5	
My soul 'bove those who watch ^s for morn, Who watch for morn, 'waits ^a for the Lord.	6	
4 ' O ^r Isr'el, on Jehovah hope,' ^{rr} For grace and rich redemption is With JAH ; ⁱ and he will Israel Redeem from all his trespasses. ^z	7	^r so H., D. ; but A.V., W., 'Let Israel.'
	8	^{rr} Ps. cxxxi. 3. ^z iniquities.

Ver. 3. *Watch o'er*—as in Job xiv. 16, cf. John xx. 23. The A.V. and others render it 'mark,' but this term is apt to convey a false meaning. It would be suitable only in the sense in which we find it in Jer. ii. 22, where it represents quite a different Heb. verb ; but this is not the sense which an ordinary English reader would most readily attach to it. The Heb. word occurs twice again in this Psalm, ver. 6. It properly means to watch, to keep, to guard ; and should God keep watch over our sin as the watchman over a city, should he preserve it, retain it—'seal it up,' as Job explains it (xiv. 17)—none of us could stand ; but in his mercy he is ready to hide his face from it, to cast it behind his back, to remember it no more.

PSALM CXXXI.

A Song for the Ascendings, by David.

My heart, Jehovah, is not high ; ^o Nor are mine eyes, 'LORD,' ^a lifted up ; Nor do I into matters go ^o Too great and wonderful for me :	1	^o Job xi. 8 ; Ps. ci. 5, ciii. 11.
Composed and stilled my soul O have not I ? ⁱ Like wean'd one with ^r its mother, 'so' ^a My soul's like a wean'd one with ^s me. ' O Isr'el, on Jehovah hope' ^{rr}	2	ⁱ I. if I have not. ^r cf. Gen. xxxii. 11 ; Ps. vii. 10, n.
From this time forth, and to eternity. ^r	3	^{rr} Ps. cxxx. 7. ^r Ps. cxv. 18, cxi. 8, cxxv. 2.

Ver. 2. *With*—a sense the prep. often has ; cf. Ps. vii. 10. The meaning is, 'As a weaned child demeans itself with its mother, my soul demeans itself with me.' It ceases to struggle ; it is quite chastened, submissive and meek.

PSALM CXXXII.

A Song for the Ascendings.

1 Do thou to David all his pains ^r Remember, O Jehovah ; how ^{rr} He did unto Jehovah swear, To Jacob's Mighty One did vow.	1	^r i.e. his
	2	trouble and care to provide a suitable abode for thee. ^{rr} A.V., W.

- 2 If^o I enter my house's tent, 3
 Upon my bed's couch if I go,
 Unto mine eyes if I give sleep, 4
 Or 'let^a mine eyelids slumber 'know,^a
- 3 Until I find a place for JAH,ⁱ 5 ⁱ Jehovah.
 Dwellings for Jacob's mighty God.^z ^z Mighty One.
 Lo! in^o Ephratah^r we heard of it;^{rr} 6 ^r Bethlehem,
 In the fields we found it of the Wood.^r ^{i.e.} in his
 youth; but it
 was little
 sought after;
 cf. 1 Chron.
 xiii. 3.
 ^{rr} cf. Job xlii. 5.
 ^r Kirjath-
 jearim.
 ^r cf. 2 Chron.
 vi. 41.
- 4 Let us into his dwellings^s go; 7
 Down at his footstool let us bow.
 Arise, Jehovah, to thy rest,^r 8
 Thou, and the ark of thy strength 'now.^a ^r cf. 2 Chron.
 vi. 41.
- 5 Clothed be thy priests with righteousness, 9
 And let thy saints glad shoutings raise:ⁱ ⁱ shout.
 For thine own servant David's sake, 10
 Back turn not thine Anointed's face.
- 6 Jehovah truth^r to David swore, 11 ^r H.
 'And^a back he will not turn^s from it:
 I of thy body's fruit will place
 Upon the throne for thee^o 'to sit.^a
- 7 My cov'nant if thy sons shall keep, 12
 And testimonies I make known
 To them,ⁱ their sons too evermore ⁱ teach them.
 For thee shall sit upon the throne.
- 8 For choice of Zion JAHⁱ hath made, 13 ⁱ Jehovah hath
 Desired it for his seat 'acquired:^a chosen.
 'This evermore's my rest; I'll here 14
 Seat^s me; for I have it desired.^s
- 9 'I'll her provision richly bless,ⁱ 15 ⁱ blessing I
 With bread her needy^o satisfy; will bless.
 ^o Her priests I'll with salvation clothe, 16 ^o and.
 ^o Her saints shall shout exceedingly.ⁱ ⁱ shouting shall
 shout.
- 10 'There I'll for^o David make a horn 17
 Bud forth;^r for^s mine Anointed trim ^r Ezek. xxix.
 A lamp:^r his foes I'll clothe with shame, 18 21.^a
 But flourish shall his crown on him.' ^r cf. 1 Kings
 xi. 36.

PSALM CXXXIII.

A Song for the Ascendings, by David.

Behold, how good, ^o how pleas'rabl,	1	^o and.
When quite ^h together brethren dwell !		
'Tis like the good ^o oil on the head,	2	
Adown upon the beard descending, ^o		
The beard of Aaron, which ^r did spread ^z		^r viz. 'the beard.'
Down o'er his vestments' neck ⁱ 'extending : ^a		^a descend.
'Tis like the dew of Hermon, which	3	ⁱ L. 'mouth ;' not 'skirts,' as in A.V.
Descendeth Zion's mountains o'er ;		
For there the LORD the blessing 'rich ^a		
Commandeth, ^r Life for evermore.		^r or 'ap-pointeth.'

PSALM CXXXIV.

A Song for the Ascendings.

'Lo ! bless ye Jehovah,	1	1. Call to the night-attendants in the temple.
All ye servants of Jehovah,		
Standing in Jehovah's house		
In the nights :		
Your hands lift 'in ^a the sanctu'ry,	2	
And bless Jehovah 'fervently. ^a '		
' May Jehovah,	3	2. Response by them.
Maker of heaven and earth, bless thee,		
Out of Zion's 'heights. ^a '		

PSALM CXXXV.

Halleluiah.

1 Praise the name of 'God ^a Jehovah ;	1	
O ye servants of Jehovah, praise ;		
Standing ^r in Jehovah's temple, ⁱ	2	^r who stand.
In the courts of our God's holy place. ⁱ		ⁱ house.
Praise ye JAH, ^o for good Jehovah is ;	3	
Play ye to his name, for pleasant's this.		
2 For ^r Jehovah chose him Jacob,	4	^r first reason.
Isr'el for his special property :		
For ^{rr} I know that great's Jehovah,	5	^{rr} second reason.
And our Lord above all gods 'is high. ^a		
What things please Jehovah, he does these,	6	
In the heav'ns and earth, all deeps ^t and seas. ^t		
3 From the end of earth the vapours,	7	
'Up on high, ^a he causeth to arise : ⁱ		ⁱ ascend.

- For the rain he makes the lightnings;
 Brings the wind out of his treasures.
 Who the first-born ones of Egypt's 'might,^a 8
 Both of man and ev'n of beast, did smite.
- 4 To the midst of thee, O Egypt, 9
 He did signs and 'tokens,^a marvellous things,¹ ¹ marvels.
 Send on Pharaoh and ° his servants. ° all.
- Who great nations smote, and slew stout kings; 10
 Namely Sihon king of th' Amorites, 11
 Namely Og the king of Bashan's 'heights,^a
- 5 And the kingdoms all of Canaan.
 Then for an inheritance did he 12
 Give their land, 'and their possessions
 Thenceforth^a an inheritance to be;
 'An inheritance^a to Israël,
 'To^a his people, 'whom he loved so well.^a
- 6 O Jehovah, thy name's for ever; 13
 Thy memorial, LORD, to ages all.¹ ¹ to generation
 For Jehovah rules his people, 14 and genera-
 And repent he for his servants shall.^r ^r Deut. xxxii.
 Th' idols of the nations 'of all lands^a 15 36.
 Silver are, and gold, work of men's hands.^{rr} ^{rr} Ps. cxv. 4-8.
- 7 They've a mouth,^o but yet they speak not; 16
 They have eyes, but yet they see not 'ought;^a
 They have ears, but yet hear nothing; 17
 Breath, moreover, in their mouths there's not.
 Like to them their makers grow 'apace;^a 18
 Every one who trust on them doth place.
- 8 Bless Jehovah, house of Isr'el; 19
 Bless Jehovah, house of Aaron 'too;^a
 Bless Jehovah, house of Levi; 20
 Bless Jehovah, ye, fear Him¹ who do. ¹ Jehovah.
 Out of Zion be Jehovah bless'd; 21
 In Jerus'lem who his seat hath placed.^r ^r who dwells.
 Halleluiah.

PSALM CXXXVI.

- 1 Thanks to Jehovah pay, for good is he: 1
 For his mercy is for ever.

- Thanksgiving to the God of gods pay ye : 2
For his mercy is for ever.
- 2 Thanksgiving pay the Lord of lords unto : 3
For his mercy is for ever.
To him, who only wonders great can do : 4
For his mercy is for ever.
- 3 Him, who the heav'ns by understanding^r made : 5 ^r Ex. xxxi. 3.
For his mercy is for ever.
The earth who out above the waters spread : 6
For his mercy is for ever.
- 4 To him, who made the great lights 'of the sky :^a 7
For his mercy is for ever.
The sun to rule throughout the day 'on high :^a 8
For his mercy is for ever.
- 5 The moon and stars to rule throughout the night : 9
For his mercy is for ever.
Him, who did Egypt in their first-born smite : 10
For his mercy is for ever.
- 6 And Isr'el from the midst of them who fetched : 11
For his mercy is for ever.
With a strong hand, and with an arm outstretch'd : 12
For his mercy is for ever.
- 7 Him, who the Red Sea into parts did part :^e 13
For his mercy is for ever.
And who made Israë'l pass through its heart :ⁱ 14 ⁱ midst.
- 8 °Shook Pharaoh and his force off in its tide :^r 15 [°] and.
For his mercy is for ever. ^r l. into the
Who did his people through the desert guide : 16 Red Sea.
- 9 Him, who great kings 'effectually^a smote : 17
For his mercy is for ever.
And slew illustrious kings 'of highest note :^a 18
For his mercy is for ever.
- 10 Namely Sihon, the king of th' Amorites : 19
For his mercy is for ever.

- And also Og, the king of Bashan's 'heights :^a 20
For his mercy is for ever.
- 11 Then give their land for heritage did he : 21
For his mercy is for ever.
His servant Isr'el's heritage to be : 22
For his mercy is for ever.
- 12 Who did remember us in our low state : 23
For his mercy is for ever.
And from our en'mies did us liberate : 24
For his mercy is for ever.
- 13 Who food to all flesh giveth 'day by day :^a 25
For his mercy is for ever.
Unto the God of heav'n thanksgiving pay : 26
For his mercy is for ever.

PSALM CXXXVII.

- 1 Beside the streams of Babylon, 1
There sat we down, and still wept on,
Remember Zion while we did.
Upon the willows, her amid, 2
We hung our harps : yet^r there, 'ere long,^a 3
Our captors ask'd us words^e of song,
Our spoilers^{rr} for rejoicing too,
'Sing us a song of Zion, do.'
- 2 How shall we sing Jehovah's song : 4
On a strange soil,^e 'our foes among ?^a
Jerus'lem, if I thee forget, 5
Forget let^r my right hand : cleave let 6
My tongue to my mouth's roof 'in me,^a
If I do not remember thee :
If I Jerus'lem at the top
Of my rejoicing bring not up.^e
- 3 Remember, LORD, Jerus'lem's day 7
To Edom's sons, who 'then^a did say,
'Raze, raze 'her!^a to the groundⁱ with her !'
Daughter of Babylon, laid 'bare 8
And^a waste !^r Blest's he, pay back who does
To thee thy recompense^o to us :
Blest's he, thy little ones who takes, 9
And 'gainst the cliff in pieces breaks.^r

^r כִּי does not here mean 'for,' which is unsuitable, but 'yet,' 'nevertheless,' 'but ;' cf. Ps. iii. 7, xlii. 4.
^{rr} This probably was not in mockery, but to cheer them up, and make them forget their overthrow.

^r others, 'forgot be.'
^e 1 Sam. ii. 19, viii. 8, 2 Sam. ii. 3, vi. 15 ; i.e. if I do not on all occasions bring up Jerusalem at the head, on the forefront, of my gladness, as we bring up the sovereign's

health at the head of all the sentiments proposed at all our festive gatherings, of whatever sort. ⁱ foundation. ^r L. 'O wasted one ;' not 'to be wasted.' ^o thou hast recompensed. ^r 2 Chron. xxv. 12, where the same Heb. word for 'cliff' is used (see Stanley's *Sinai and Palestine*, p. 94, n.).

PSALM CXXXVIII.

By David.

Written almost certainly on occasion of Michal mocking (2 Sam. vi. 20); certainly not at the beginning of his history, as W. supposes.

- 1 With all my heart I will thee thank :
 'Though^a ruler,ⁿ LORD,¹ I'll play to thee.
 I'll worship towards thy holy place,^r
 And for thy truth,^t and for thy grace,^t
 I'll thank thy name 'continually.^a
- 2 For thou along withⁿ all thy name,
 'O God,^a hast magnified thy word.
 Upon the day I called, thenⁿ thou
 Didst answer me ; thou didst endow
 Me in my soul with strength, 'O LORD.^a
- 3 Jehovah, when the kings of earth
 Hear of thy mouth the promises,
 Thank 'and adore^a thee they shall all :^r
 °Sing in Jehovah's ways they shall :
 For great Jehovah's glory is.
- 4 For lifted up Jehovah is ;
 And yet upon the base^o 'and low^a
 He looketh down : but him that's high,
 'And walketh with a prideful eye,^a
 Him from afar off he doth know.
- 5 If I in midst of trouble walk,
 Thou wilt keep me alive : wilt send
 Thy hand forth 'gainst the wrath of those
 Who are mine enemies 'and foes :^a
 And thy right hand shall me defend.¹
- 6 Jehovah will 'assuredly^a
 The things regarding me complete :^e
 Thy grace endures for evermore,
 Jehovah : O do not give o'er
 Thy hands' performings, 'I entreat.^a

1

2

3

4

5

6

7

8

¹ O God.
^r Ps. v. 7.^a

ⁿ not 'above,' but 'along with' all thine other perfections, thou hast magnified thy word of promise.

^r as well as myself at present.
^o and.

¹ save.

^e Ps. lvii. 2 ; and not take away his mercy from me, as from Saul.

Ver. 1. *Ruler*.—נָגִיד is not here the prep. 'before,' but the noun signifying 'ruler;' the very word employed by David while addressing Michal (2 Sam. vi. 21), only written short, without י, as in 1 Chron. ix. 11. And what he said to Michal he would do, he here repeats substantially, 'I will play before Jehovah.' The word 'play' in 2 Sam. vi. 21, it is true, means properly to sport and dance, while the word in the Psalm means to play on a musical instrument ; still the display of humility and homage is nearly the same. According to the current

translations of the Psalm, there is no mention made in it of the person addressed, —a thing unexampled in any other Psalm in the whole collection; for though there be no mention of God's name in the first clause of Ps. cxvi., the second makes it evident to whom the Psalmist is speaking. Apart from this, what meaning can we attach to the expression, 'before the gods'? Was David in a foreign land at the time? or did he frequent idol temples, there to praise Jehovah? As I render the Psalm, there is a beautiful connection throughout. Not only would he, the anointed ruler of Israel, play before God like the humblest worshipping priest, but all the kings of the earth would yet do the same, however degrading Michal might deem such service to be; and God would not let him suffer in dignity by this humbling of himself before God, but would complete in his behalf all the great promises he had made him, and not take the kingdom from him, as he had taken it from Michal's father.

Ver. 2. *Along with.*—*ly* does not here mean 'above,' as all interpreters translate; for how is God's word magnified above his name? above all his name? His truthfulness is part of his name. The prep. here means 'along with,' as in Ex. xxxv. 22, Lev. xix. 26, Job xxxviii. 32, Amos iii. 15 (see rem. on title of Ps. vi.). God had strikingly displayed all his glorious attributes in his dealings with David; and his truthfulness he had displayed quite as much as his other attributes. He had wonderfully kept his word to David.

PSALM CXXXIX.

By the Chief Musician, by David, a Psalm.

- | | | |
|---|---|----|
| 1 | Jehovah, thou hast searched me out, ^o | 1 |
| | And knowest 'me: ^a my sitting down | 2 |
| | And my uprising thou hast known: | |
| | Hast from afar discerned my thought. ^r | |
| 2 | My path and couch thou hast explored, ⁱ | 3 |
| | And seann'd ^r my whole ways 'all along: ^a | |
| | When ^{rr} not a word was in my tongue, | 4 |
| | Lo, thou didst know it all, O LORD. | |
| 3 | Thou hemm'st me in behind, ^o before, | 5 |
| | And on me lay'st thy hand; 'but this ^a | 6 |
| | Knowledge too wondrous for me is; | |
| | 'Tis high, I cannot to it 'soar. ^a | |
| 4 | From thy face whither shall I go? | 7 |
| | And from thy Spirit whither fly? | |
| | Climb I the heav'ns, there thou art 'nigh: ^a | 8 |
| | Couch I in hell, lo! 'there ^a art thou. | |
| 5 | Take I the wings of morning-dawn, | 9 |
| | And dwell upon the sea's far side; | |
| | There also shall thy hand me guide, | 10 |
| | ^o Thy right hand hold me 'unwithdrawn. ^a | |

Like the 26th, written on the murder of Ishbosheth, by Rechab and Baanah, to express David's abhorrence of the crime, and his entire freedom from the guilt of suggesting it.

^r so D. The word scarcely found in this sense, except in this Psalm.

ⁱ l. sifted.
^r been familiar with.

^{rr} cf. Ps. v. 2, n.
^o and.

^o and.

- 6 And should I say, 'The darkness 'quite'^a
Will surely overshadow^r me;
'Then'^a round about me 'suddenly'^a
The night itself becometh light. 11
- 7 Ev'n the 'very'^a darkness doth 12
Not darken as regards^{rr} thee; 'nay,'^a
But night doth shine like as the day;
Alike^r are light and darkness 'both.'^a
- 8 But^r of my reins possession Thou 13
Acquir'd^{rr} hast, who^r didst 'of old'^a
Me in my mother's womb enfold.
I thanks to thee will render 'now,'^a 14
- 9 Because been signalized^e have I
By dreadful things:^r O, marvellous
Thy doings are; and know it does
My soul, 'and that'^a most thoroughly.¹
- 10 From thee my body^e was not hid, 15
What time I was in secret made;
'What time'^a I was embroider'd,^e
The lowest parts of earth amid.
- 11 Thine eyes my members saw unwrought, 16
And in thy book they all were writ,
The days they should be formed,^e while yet
A single one of them was not.
- 12 How precious too, O God, towards me 17
Have been thy thoughts! their sums how vast!
I'd count them, they've the sand surpass'd: 18
I rouse up, yet I'm still with thee.^r
- 13 If thou in very deed wilt slay 19
The wicked man, 'Almighty'^a God,^d
Then 'hence, O you,'^a ye men of blood,
'Begone';^a depart from me away.
- 14 Those in regard to the device,^{rr} 20
Who speak of thee,^r O thou 'most High,'^a
Who lift up to a falsity^{rr}
'Thy name,'^a they are thine enemies.

^r Gen. iii. 15:
'bruise.'

^{rr} from thee.
^r L. as darkness,
so light.

^r cf. Ps.
cxxxvii. 3, not
'for.'

^{rr} as in Ruth
iv. 9, 10, Prov.
iv. 7, xvi. 16;
and not 'held
possession.'

^r The emphatic
'thou' in the o.
enables the
writer to omit
'who;' but
the English
idiom requires
its insertion, as
in Isa. li. 22,
liv. 1, 17, Ps.
lx. 10, lxiii. 9.
^e Ps. iv. 3, n.
The rendering
of the A.V. is
quite inad-
missible.

^r Ps. lxxv. 5.
¹ exceedingly.

^r i.e. when I
bestir myself
to any enter-
prise, it is
never without
thy sanction
and thy
presence.

^{rr} Ps. xxi. 11;
Job xxi. 27.

^r i.e. who name
thee in connec-
tion with such
an infamous
deed. They
had said,
'Jehovah'
hath avenged
my lord'
(2 Sam. iv. 8),
as if Jehovah
had any need
of the assassin's
sword, or could
have any sym-
pathy with the
assassin's deed.
^{rr} cf. Ps. xxiv. 4.

- 15 Shall^e I not hate thy haters, LORD? 21
 And those that rise against thee loathe?^e ° Ps. cxix. 158.
 With perfect hatred hate them 'both^a 22
 I do: my foes I them regard.ⁱ i they become
 to me as foes.
- 16 Search^s me, ° and know my heart 'indeed;^a 23 ° O God.
 Try me, and know my thoughts; and see 24
 If there be grievous way in me,
 And in th' eternal way me lead.

PSALM CXL.

By the Chief Musician, a Psalm by David.

- 1 Jehovah, from the evil man^r 1
 O do thou set me free:
 O from the Man^f of vi'lences,^e
 'My God,^a preserve thou me.
- 2 Who in 'their^a heart do evils plan, 2
 'For^a wars meet^r all day long:
 Asp's poison's 'neath their lips;^t they whet 3
 As doth a snake their tongue.^t Selah.
- 3 O keep me from the wicked'sⁱ hands, 4
 Jehovah; from the Man
 Of vi'lences^s preserve thou me,
 T' o'erthrow my steps who plan.
- 4 The proud^r conceal'd a snare for me, 5
 And cords; they spread a net
 Out at the border^{rr} of the trench;^e
 A gin for me they set. Selah.
- 5 I to Jehovah said, Thou art 6
 My God; an ear O reach
 Unto my supplication's voice,
 Jehovah, 'I beseech.^a
- 6 O thou, Jehovah, Lord, the strength 7
 Of my salvation, thou
 My head upon the day of arms^e
 Hast cover'd 'oft ere now.^a

After taking
 Saul's spear and
 cruse away
 (1 Sam. xxvi.).

^r probably the
 ringleader of
 the Ziphites,
 or else of
 Saul's
 courtiers, who
 stirred him up
 against David
 (2 Sam. xxvi.
 19).

^t a more digni-
 fied term (Ps.
 xlix. 1): Saul.
^e referring to
 the repeated
 acts of violence
 against David's
 life.

^r cf. Ps. lvi. 6,
 lix. 3.^a

ⁱ wicked man's.
^a Saul, so called
 Ps. xviii. 48.

^r the Ziphites;
 cf. Ps. xvii. 10.
^{rr} or side; *l.*
 hand.

° 1 Sam. xxvi.
 5, 7.° A more
 dangerous net
 they spread
 for him than
 they were
 aware of. It
 was a great
 temptation to
 have his enemy
 brought so

completely into his power a second time. Who but David could have got out of such a temptation, such a trap?

- 7 The wishes of the wicked man, 8
 Jehovah, do not grant ;
 His purpose further not ; they^r up
 Would lift themselves, 'and vaunt.^a
- 8 The head one tread^p thou downⁿ of those 9
 Who are environing
 Me round ; the mischief of their lips^r
 Be their own covering.ⁱ
- 9 Let them bring down^e coals on themselves, 10
 O let him fling them o'er^r
 Into the fire, into whirlpools :^{rr}
 Up let them rise no more.
- 10 O let not in the earth a man 11
 Of tongue^e established be :
 The Man of vi'lence,^d let ill
 Hunt *him* with urgency.^e
- 11 I know that execute the cause 12
 Of the afflicted one,^r
 The judgment of the needy ones,^{rr}
 Jehovah will 'anon.^a
- 12 Assuredly the righteous ones 13
 Thanks to thy name shall give :
 In presence of thy countenance^r
 The upright ones shall live.

^r i.e. he and his accomplices.

^p See note at the end.

^r i.e. caused by their lips ; by their words of calumny (1 Sam. xxiv. 9), of information (xxvi. 1), of instigation (xxvi. 19).

ⁱ cover them.

^e C'thib.

^r This is an expansion of the curse in 1 Sam. xxvi. 19.

^{rr} so Ges., D. A terrible curse, but not causeless.

David had uttered it in brief form in the very hearing of the king.

^e i.e. too ready with his tongue ; ready to use it to the hurt of others ; a talebearer.

^d here in sing.

^e as the Ziphites hunted David.

^r David.

^{rr} David's adherents.

^r though now 'driven out from abiding in the inheritance of Jehovah' (1 Sam. xxvi. 19).

Ver. 9. *Tread thou down.*—סָלַח here is not the musical mark, Selah, as universally supposed, but the impera. of the verb translated 'tread under foot' in Lam. i. 15, and 'put away' in Ps. cxix. 118, and it should begin the new sentence. To this conclusion interpreters might have been led by the violation of grammar involved in the current translations, 'The head *one* of my surrounders, let mischief cover *them*.' A similar case has already occurred in Ps. lv. 19.

Ver. 10. *Bring down coals*—as they did ; for when David was driven off from Ziph, the Amalekites invaded the south of Caleb, to the grievous devastation of the locality.

Ver. 12. *I know.*—With all his occasional doubts and fears, David had firm faith that God would right him in the end, and that ere long.

PSALM CXLI.

A Psalm by David.

Written on the first evening of his flight from Absalom.

- | | | | |
|---|--|---|--|
| 1 | Jehovah, unto thee I call ;
O hasten unto me :
Unto my voice lend thou an ear,
Upon my call to thee. | 1 | ° not 'set forth.' Let my prayer be accepted by thee, in lieu of the incense and the daily sacrifice [° the established 'requirement in ordinary times], which I cannot now present, while a fugitive from my son (cf. Ps. v. 3, n.).
° face. |
| 2 | Establish'd° as the incense be
My prayer before thine eyes ; ⁱ
The lifting upwards of my hands
As th' evening sacrifice. | 2 | |
| 3 | Place at my mouth a guard ; the door
Of my lips, LORD, ^t watch thou : ^r
Bend not my heart to an ill word,°
Deeds mine own self to do, | 3 | |
| 4 | In wickedness upon men, who
Iniquity ^v commit ;
And of their dainty fare, O may
I never eat 'of it. ^a | 4 | |
| 5 | In ^r kindness let the Righteous One
Strike me, and me correct :
The oil of gall ⁿ let not my head
'Impatiently ^a reject : | 5 | ^r In Psalm iv. he exhorts his men to silence ; here he pleads for a guard to his own mouth. He cannot trust himself to speak in such a case.
° 'word' rather than 'thing' (A.v., H., D.), because more in keeping with the preceding clause ; and because any improper feeling, rising up within him, was likely to vent itself first in 'words,' and then in 'deeds.' |
| 6 | When it again, and 'still ^a again,
'Falls on me day by day, ^a
And in the evils they inflict, ⁱ
O may I 'ever ^a pray. | 6 | ^r The prep. is wanting, as in Jer. xxxi. 3 (cf. Ps. cxxvii. 2, n.). |
| 7 | Cast down their judges 'now ^a have been
By the Rock's hands ;° and ear ^r
They've given unto words, because
They pleasant are 'to hear. ^a | 7 | ^r 7. their evils ; cf. Ps. lxx. 3.
° have heard words.
° earth.
° the invisible world. |
| 8 | Even as when a person ploughs
And cleaves into the ground, ⁱ
Our bones are scatter'd the mouth
Of Hades° all around. | 8 | ^m as in A.v. (cf. Ps. cxxxvii. 3, n.) ; not 'for,' as H., D., W. |
| 9 | But, ^m O Jehovah Lord, mine eyes
Are towards thee ; I take | | |

Refuge in thee ; my soul, 'O God,*
Do thou not naked make.

10 O from the meshesⁱ of the snare,^r
They've for me laid, keep me ;
And from the gins of those men, who
Commit iniquity.^s

9 ⁱ hands.
^r viz. Ahithophel's counsel
to pursue at
once.

11 O let the wicked ones^{rr}—'let them,
I earnestly implore,^a
Together fall into his^e toils,
Until I shall pass o'er.^r

10 ^{rr} Absalom and
his counsellors.
^e his, *i.e.*
Hushai's trap ;
not 'their toils.'
^r the Jordan.

Ver. 4. *Mine own self to do.*—The verb is in Hithp., and means 'to do at one's own hand.' David did not wish to avenge himself with his own hand, but to leave the matter with God (2 Sam. xvi. 11).

Deeds.—The noun from this same verb.

In wickedness.—David felt it would have been acting improperly for him to have done deeds himself in heat and passion

Upon such men as Shimei. The prep. properly signifies 'with,' but in such connections is equivalent to 'towards' or 'upon' (see Zech. vii. 9). The same holds true of the kindred prep. **עַל** (Josh. ii. 12 ; see Ges. *Lex.* (d)).

And of their dainty fare.—As little would he court their favour or accept their friendship as he would revenge their insults. The word for 'dainty fare' or 'dainties' is in plural, and occurs only here.

Ver. 5. *The Righteous One*—*i.e.* God, whom he knew to be chastening him in this way, for the part he had acted towards Uriah.

Gall.—The Heb. word for 'head' means also 'gall' (Deut. xxxii. 32 ; Ps. lxix. 21). Here it is used first for the one, and then for the other. By 'the oil of gall' he means the shower of invectives and calumnies poured out upon him.

Reject.—**יָרֵא** = **יָנִיא**, fut. Hiph. of **נָאָה** (Ew. *Gr.* § 224, b), to reject, discourage, disallow (Num. xxx. 5, 8, xxxii. 7, 9).

When.—So **כִּי** often signifies ; cf. Ps. v. 2.

Again and again.—See Ps. lxxxiv. 4, n., l. 'when it is again and again,' *i.e.* when this oil of gall is again and again poured upon me. Even Abishai and the rest might have paid no heed to Shimei's conduct had he simply vented a volley of curses as David passed him ; but he 'went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust,' till his insolence seemed unendurable to all but David.

Pray.—The same very peculiar expression which he employs in Ps. cix. 4, written on the same occasion ; and 'pray' he did, while Shimei cursed.

Ver. 6. *Their judges*—Absalom's counsellors.

Are cast down.—Absalom's main chance was to do as Ahithophel advised ; and David clearly saw what a blow the rebel cause had suffered at the hands of the

Rock, i.e. Hushai ; or it may be God, the Rock of David's salvation, who, by

Hushai's means, defeated the good counsel of Ahithophel, so likely to have proved fatal, had not Absalom's counsellors

Given ear—*l.* 'heard.'

Words—because they were pleasant; *i.e.* hearkened to the pleasing picture Hushai drew, to the magniloquent speech he delivered, because it flattered their vanity and promised them a magnificent triumph. אָמַר, 'words,' is here without the final ם, like אָמַר in 1 Sam. xx. 38, and אָדִיר in Ps. xvi. 2, and מָנִי, according to Ges., in Ps. xlv. 8. This omission sometimes occurs, though very rarely (Ges. *Gr.* § 86; Ew. *Gr.* § 177).

Ver. 7. *As when*.—In this verse David seems to me to be quoting, and jeering at, their boastful talk regarding the grand destruction that was to overtake him: 'Our bones are scattered round the grave's mouth like the stones and clods and heaps of earth round one that cleaves into the ground; or spread out in mounds like the ridges the ploughman turns up!' 'Of him, and of all the men with him, there was not to be left so much as one,' according to Hushai.

Ver. 8. *Naked make*.—This is the ordinary meaning of the verb. In Isa. liii. 12 it is rendered 'pour out' by the A.V.; and this rendering is followed by Ges., H., D., in the verse before us. Should it be preferred to the other, the verse would run:

But unto thee, Jehovah Lord,
Mine eyes 'turn evermore:^a
In thee I refuge take; 'then^a out
My soul O do not pour.

Ver. 10. *His toils*—*i.e.* Hushai's, not 'their own toils.' The pronoun forbids such a rendering. The Heb. word is used only in the plural, but with the singular signification, like our own English word 'toils,' when meaning a snare.

Until I.—Ew. remarks the inversion in the Heb. here as being rare, indeed unexampled (§ 362 (n. 2)).

Pass o'er—the Jordan. Interpreters, not knowing to what he alludes, suppose 'pass over' = 'escape' here.

PSALM CXLII.

Instructive,^r by David when he was in the cave,^{rr} a Prayer.

- | | | |
|---|--|---|
| 1 | To GOD ⁱ I'll with my voice cry out; | 1 |
| | To GOD ⁱ I'll with my voice make pray'r; | |
| | Before him my complaint ^m pour out; | 2 |
| | Before him my distress declare, | |
| | When overwhelm'd my spirit is | 3 |
| | In me; ^r and thou my way wilt know: ^{rr} | |
| | A snare they've privily for me | |
| | Laid in the path in which I go. | |
| 2 | I to the right hand look, and see; | 4 |
| | And to acknowledge me there's none: | |

^r Ps. xlii. 4.^s

^{rr} *i.e.* my course wilt show—wilt tell me the proper course for me to take. For tenses, see Ges. *Gr.* § 124, 4.

^r See Ps. xxxii. title.

^{rr} of Adullam. He felt events forcing him to a new and very serious step, viz. to put himself at the head of a band, and stand on the defensive, —a step very liable to be misunderstood, and sure to be construed by many into an act of open rebellion. He therefore cries to God for guidance in this very critical hour of his life.

ⁱ Jehovah.

^m A.V., H., D., W.

- Escape^r is perish'd from me 'quite ;^a ^r Job xi. 20.*
 To seek my soul there is not one.
 To thee, Jehovah, I've cried out ; 5
 'To thee, Jehovah,^a I've said 'then,^a
 My refuge thou, my portion 'thou^a
 Art in the land of living men.^{rr} ^{rr} i.e. of those
who are truly
alive—in thine
own land,
among thine
own people.
He was newly
returned from
Gath.
- 3 Do thou attend unto my shout,^c 6
 For weak^e am I exceedingly :
 From my pursuers rescue me,
 For they are mightier than I.
 From prison bring thou forth my soul, 7
 Thanks to thy name to render 'glad :^a
 The righteous shall encircle^r me, ^r so Ges., II.
 When thou on me hast mercy had.^{rr} ^{rr} Ps. xiii. 6.*

Ver. 4. *I . . . look*.—The verbs are in the inf. according to A.V. and Ew. (*Gr.* § 328, 1), and to be translated as here ; but H., D., and W. translate them in the impera. But even if the connection were equally good, it seems strange to say to God, 'Look on the right hand.'

Ver. 7. *Encircle*.—So Ges., H. ; but W., 'The righteous shall in me be crown'd ;' D., 'The just shall put on me the crown.'

PSALM CXLIII.

A Psalm by David.^r

- 1 Jehovah, hearken to my 'prayer ;' 1
 Unto my supplicating cry
 List in thy faithfulness : to me
 Do, in thy righteousness, reply.
 (And into judgment come not thou, 2
 'LORD,^a with thy servant ;^r for, 'if tried,^a
 There shall not any living man
 Before thy face be justified.)
- 2 For^{rr} 'hard^a the foe^r pursues my soul ; 3
 My life down to the earth doth tread :ⁱ
 Makes me in places dark to dwell,^r
 Like those that are for ever^e dead.
 My spirit too's^l o'erwhelm'd in me ; 4
 My heart within me's desolate :
 The days of old I call to mind,^r 5
 On all thy work I meditate :

^r To follow up the preceding one ; to entreat an answer to the 'prayer' which it contained. In proof of this, see, in addition to individual verbal resemblances, the striking similarity of ver. 3 of this to ver. 6 of that, of ver. 4 to ver. 3, of ver. 11 to ver. 7.

^r David felt that his conduct of late was far from what it ought to have been. He could not justify his conduct in going to Gath, or in Gath, much less at Nob.
^{rr} first reason.
^r Saul.
^l bruise, crush.
^r in dens and caves of the earth.

^c and not merely lost to sight for a little.
^r remember.

^l L. 'for : ' a second reason ; cf. Ps. xi. 3.

- 3 Upon the doing of thy hands
 I muse: I towards thee spread out 6
 My hands; 'yea,^a unto thee my soul
 Like as a weary land of drought. Selah.
 Haste, answer^z me, my spirit faints, 7 ^z reply.
 Jehovah; from me hide not thou
 Thy face: then^r should I like to those ^r Ps. xxxvi.
 Become, down to the pit who go. 7, n.
- 4 At morn announce^e to me thy grace, 8 ^e Ps. lxxvi. 8.
 For upon thee do I rely:
 Show^r me the way that I should go,
 For lift my soul to thee do I.
 Free me, Jehovah, from my foe;^{rr} 9 ^r make me
 In^r thee myself I cover o'er: know. The
 Thy pleasure teach thou me to do, 10 prayer was
 For thou my God art 'evermore.^a soon answered,
 for Gad came
 to him with
 directions
 (1 Sam. xxii. 5).
^{rr} Saul.
^r The prep.
 sometimes
 signifies 'in'
 (Dent. xvi. 6;
 1 Kings viii.
 30).
^m so H., D.,
 W.
^r cf. similar
 expression, Isa.
 xxvi. 10.
ⁱ L. silence, ex-
 tinguish (Ps.
 ci. 5).
- 5 May thy good^m Spirit me conduct
 Into the land of uprightness:^r
 For thy name's sake keep me alive: 11
 O bring my soul forth from distress,
 Jehovah, in thy righteousness;
 And in thy grace my foe subdue:ⁱ 12
 And all the enemies of my soul
 Destroy: for I'm thy servant 'true.^a

PSALM CXLIV.

By David.

- 1 Bless'd be Jehovah, my 'strong^a rock;
 Who trains my hands for battle's 'shock,^a 1
 For war^e my fingers 'trains:^a
 My fav'rer,^r ^o fort, my bulwark's 'he,^a 2
 My shield,^t deliv'rer,^t trust;ⁱ 'neath me
 My people who constrains.^r
- 2 O what is man, that thou, O LORD,
 Know'st him? the son of man, regard^{rr} 3
 To him that thou dost pay?
 Man is like vanity; his days 4
 Are as a shadow, which 'apace^a
 Is vanishingⁱ away.

Probably soon
 after being
 crowned king
 over all the
 tribes; while
 warring with all
 the neighbouring
 nations. In this
 respect it differs
 from Ps. xviii,—
 otherwise so like
 it,—which was
 penned at the
 close of all his
 wars.

^r or 'my
 mercy' (cf. Ps.
 lix. 17); but is
 not דַּכְדִּי, the
 short form for
 דַּכְדִּי = my
 kind one, my
 benefactor, my
 favourer? cf.
 קִדְשִׁי, in the
 short form, in

Job xv. 15. ^o and.
 accepted him as their king.

ⁱ and he in whom I trust.
^{rr} Isa. liii. 3: 'esteem.'

^r the ten tribes had recently
ⁱ passing.

- 3 LORD, bow thy heav'ns, ° descend withal ; 5 ° and.
 The mountains touch, and smoke they shall:
 O do thou lightning ply,ⁱ 6 ⁱ lighten.
 And scatter them ; send thou abroad
 Thy shafts, and trouble them, 'O God : °
 Thy hands send from on high. 7
- 4 From many waters, from the hand
 Of children of an alien 'land,^a
 Do thou me rid^r and free :
 Whose mouth doth speak untruthfulness, 8
 And whose right hand a right hand is
 Of 'utter^a falsity. ^{r occurs in this sense only in this Psalm.}
- 5 A new song I will sing to thee : 9
 Upon the ten-stringed psaltery
 I'll play to thee, O LORD.ⁱ ^{i O God.}
 'Tis he salvation gives to kings, 10
 Who his own servant David brings^z
 Back from the evil sword. ^{* rids from. The same remark occurs twice over in the history of this part of his life (2 Sam. viii. 6, 14).}
- 6 'In loving-kindness,^a from the hand 11
 Of children of an alien 'land^a
 Do thou me rid and free :^s
 Whose mouth doth speak untruthfulness,
 And whose right hand a right hand is
 Of 'utter^a falsity.
- 7 That so our sons may be 'in truth^a 12
 Like plants, expanding in their youth ;
 That so our daughters 'thus^a
 As corner-columns^r may be seen, ^{r so Ges., W.}
 Which on the model carved have been
 Of palace 'beauteous :^a
- 8 Our garner may be full ; 'nay more,^a 13
 Supplying every kind of store :^{rr}
 Our sheep producing young
 Upon our walks^r in thousands, 'nay,^a
 In myriads ; that our oxen may 14
 Well laden be, 'and strong :^a <sup>rr A.V., H. ; but W., 'replete from store to store.'
^{r i.e. sheep-walks, or fields ; cf. Job v. 10, Prov. viii. 26 (W.). 'Streets,' A.V., H., D.}</sup>
- 9 That breach^e be not, nor going out :
 And in our thoroughfares no shout
 Of anguish 'after this.^a

Happy the people that's so placed :ⁱ 15 ⁱ to whom it is
Happy the people is, 'and blest,^a so.
Whose God Jehovah is.

PSALM CXLV.

Praise,^r by David.

- | | | | |
|----|---|---|---|
| 1 | <p>'All times,^a my God, O King,
I'll praise thee 'and adore ;^a
And I will bless thy name
For ever, evermore.</p> | 1 | <p>^r The Heb. name
for 'the book of
Psalms' is
'Praises,' the
pl. of this word.
This Psalm is an
epitome of the
whole collection ;
breathing his
praise in every
verse and every
clause.</p> |
| 2 | <p>Bless thee each day will I ;
'Thanks forth to thee will pour :^a
And I will praise thy name
For ever, evermore.</p> | 2 | |
| 3 | <p>'Confess'dly^a great's the LORD,
°Much to be praised is he ;
Nor of his greatness can
There any searching be.</p> | 3 | <p>° and.</p> |
| 4 | <p>'Delightedly^a shall race
To race thy doings laud ;
And they thy mighty acts
Shall publish all abroad.</p> | 4 | |
| 5 | <p>Enlarge I 'also^a will
Upon the glorious heightⁱ
Of thy magnificence,
And on thy wonders 'bright.^a</p> | 5 | <p>ⁱ glorious
grandeur.</p> |
| 6° | <p>'Freely^a of thy dread acts
Shall men relate the force :
°Thy great performances^r—
I will of them^h discourse.</p> | 6 | <p>° and.

^r 2 Sam. vii.
23.^a
^h the sing.
fem. often used
for pl. (2 Sam.
xxii. 23 ;
2 Kings iii. 3 ;
see D.).

^r Ps li. 14.^a</p> |
| 7 | <p>'Glad^a shall they, 'and^a at large,
The memory express
Of thy rich goodness, 'LORD ;^a
And shout thy righteousness.^r</p> | 7 | |
| 8 | <p>'How^a gracious is the LORD,
And merciful ! he's slow
To anger ; and is great^o
In loving-kindness 'too.^a</p> | 8 | <p>° nearly word
for word, as in
Ps. ciii. 8.</p> |

- 9 **J**ehovah unto all
Is good, 'near and afar :^a
And over all his works
His tender mercies are.
- 10 **K**ing everlasting,ⁱ all
Thy works shall thee confess,^o
'And thanks to thee shall pay ;^a
And thee thy saints shall bless.
- 11 'M^gargely around them,^a they
The glory shall rehearse
Of thy kingdom ; and they
Shall of thy might converse:
- 12 **M**en's sons to make to know
His mighty acts, 'and high ;^a
And of his kingdom 'too,^a
The glorious majesty.
- 13 **O** LORD, thy kingdom's oneⁱ
Of all eternities ;^o
And thy dominion, 'LORD,^a
Through age of ages is.
- 14 **D**rop up all falling^o ones
The LORD doth, 'and sustain ;^a
And all the bowēd down
He raiseth up again.
- 15 'Q^uick^a do the eyes of all
Look up^r to thee ; and thou,
'LORD,^a in its season, dost
Their food on them bestow.
- 16 'R^esponding to their call,^a
Thy hand thou openest ;
And thou dost satisfy
Each living thing's request.ⁱ ^a
- 17 'S^upremely^a righteous is
The LORD in all his ways ;
And he in all his works
Is full of kindnesses.^r
- 9 -
- 10 ⁱ Jehovah.
- 11
- 12
- 13 ⁱ a kingdom.
^o a different expression from that in Dan. iv. 34, vii. 27.
- 14
- 15 ^r Ps. civ. 27.
- 16
- ⁱ wish.
- 17 ^r I. 'is kind' or 'merciful,' as in Ps. xviii. 25, Jer. iii. 12 ; not 'holy,' as in A.V.

- 18 To all calling^e on him 18
 'The Lord^a Jehovah's near;
 'Near^a unto all who call^d
 On him in truth 'sincere.^a
- 19 Into his fearers he 19
 Will their request fulfil;
 And will their loud cry hear,
 And rescueⁱ them he will. ⁱ save.
- 20 'With care^a Jehovah doth 20
 All those who love him keep;
 But all the wicked he
 Will to destruction sweep.^r ^r L. will lay waste.
- 21 'He: saints,^a my mouth shall forth 21
 Jehovah's praises pour:ⁱ ⁱ shall speak.
 All flesh his holy name
 Bless ever, evermore.

PSALM CXLVI.

- Halleluiah.
- 1 Extol Jehovah, O my soul: 1
 I will throughout my life extol 2
 Jehovah; unto my God 'still^a
 Throughout my being play^e I will.
 Trust not in princes, in man's son, 3
 In whom salvation there is none:
 His breath goes forth, back to his earth 4
 He turns; that day his thoughts decay.ⁱ ⁱ perish.
- 2 Happy is he who for his aid 5
 Hath Jacob's God; whose hope is stayed
 Upon Jehovah, his own God:
 Who made heav'n, ° earth, the ocean 'broad,^a 6 ° and.
 And all that's in them, 'by his pow'r:^a
 Who keepeth truth for evermore;
 Doth judgment for the plundered;^e 7 ° Ps. lxxii. 4.
 Unto the hungry giveth bread.
- 3 Jehovah doth the bound unbind; 8
 Jehovah eyesight gives the blind:^r ^r L. Jehovah openeth the blind.
 Jehovah lifts the fall'nⁱ again;
 Jehovah loveth righteous men: ⁱ 'bowed down' (Ps. cxlv. 14°).

Jehovah guard the strangers doth : 9
 The orphan and the widow 'both^a
 Maintains^r he 'in the evil day :^a ^r Ps. cxlvii. 6.
 Yet crooketh^e he the wicked's way.

Jehovah reign for ever shall, 10
 Zion ! thy God to ages all.ⁱ Halleluah. ⁱ to generation and genera-
 tion.

PSALM CXLVII.

Probably written
 soon after David
 made Jerusalem
 the capital of the
 kingdom.

- Halleluah.
- | | | | |
|----|--|----|--|
| 1 | O ^r to our God 'tis good to raise
Psalms ; O 'tis pleasant, comely's praise.
Jehovah builds Jerusalem ;
Isr'el's dispersed ⁱ —he's gath'ring them. | 1 | ^r or 'sure ;'
A.V. and
others, 'for.' |
| 2 | He heals those that heart-broken are,
And bindeth up their wounds 'with care : ^r
The number of the stars proclaims ; ^r
He calleth all of them by names. | 2 | ⁱ outcasts—
those who for-
sook the cities
after Gilboa's
fatal day
(2 Sam. xxxi.
7). |
| 3 | Great is our Lord, and rich in might :
His understanding's infinite. | 3 | ^r tells. |
| 4 | Jehovah doth the meek maintain, ^e
Down to the earth casts wicked men. | 4 | |
| 5 | Respond ^e to JAH ⁱ with praises ^r 'loud ; ^a
Upon the harp play to our God :
The heav'n with clouds who covers o'er,
Who for the earth prepares the show'r : | 5 | ^e Ps. cxlvi. 9. |
| 6 | Who makes grass on the mountains grow,
Doth on the beast its food bestow ;
Upon the young ones of the raven,
Which lift their cry ⁱ up 'unto heaven. ^a | 6 | ⁱ Jehovah.
^r thanksgiving. |
| 7 | The horse's strength delights not him, ^r
Nor takes he pleasure in man's limb : ⁱ
GOD in his fearers pleasure has,
In those who hope upon his grace. | 7 | ⁱ which call. |
| 8 | Jerusalem ! O do thou laud
Jehovah ; Zion ! praise thy God :
For thy gates' bars make firm doth he,
Thy sons doth bless in midst of thee. | 8 | ^r he delights
not in.
ⁱ legs. |
| 9 | | 9 | |
| 10 | | 10 | |
| 11 | | 11 | |
| 12 | | 12 | |
| 13 | | 13 | |

- 8 Who makes thy border peace 'complete,'^a 14
Thee satisfies with fat of wheat:
Who sendeth his command on earth; 15
His word with fleetness runneth forth.
- 9 Who giveth snow like wool; hoar frost 16
Like ashes scatters; forth is tossed^r 17 ^r he casts.
His ice like morsels 'by his hand':^a
'And^a who before his cold can stand?
- 10 He sends his word, and melts them 'so';^a 18
Blows with his wind, the waters flow.
His word in Jacob forth he puts;ⁱ 19 ⁱ declareth.
His judgments^t and his institutes^r ^r *l.* statutes.
- 11 'Declareth^a unto Israel.
He with no nation thus doth deal: 20
° As for the judgments of his grace,ⁱ [°] 'and' or 'for.'
No knowledge they of these possess. ⁱ his judgments.

Halleluiah.

Ver. 1. **י** is by almost all interpreters rendered 'for' in both clauses, and would make excellent sense when so rendered, if Halleluiah formed a part of the sentence: but Halleluiah stands detached, as is evident from the alphabetical Psalms cxi. and cxii.; and it seems strange to begin a Psalm with '*For* to our God 'tis good.' I apprehend **י** has here the signification of 'verily' or 'surely,' a sense it sometimes has (*Ew. Gr.* § 330 (*b*)), and to which, in a case like this, our English word 'O' seems an exact equivalent, and a more idiomatic form of expression.

PSALM CXLVIII.

Halleluiah.

- 1 Praise Jehovah from the heavens; 1
Praise him in the heights 'supreme':^a
Praise him, all of you, his angels; 2
Praise him, all his host^e—'praise him.^a ^e as in Gen. ii. 1; Ps. xxxiii. 6; Isa. xl. 26.
- 2 Praise him, sun and moon 'together';^a 3
Praise him, all ye stars of light:
Praise him, heav'n of heavens; and waters 4
Which are o'er the heav'ns 'in height.^a
- 3 Let them praise Jehovah's name 'now,'^a 5
For he spoke, and form'd they were;
And for aye and ever^e fix'd them, 6
Made a lawⁱ they^r pass shall ne'er. ⁱ *l.* gave a decree.
^r so H., D., W.: others
'which' (A.V., Sept.).

- | | | | |
|---|--|--------------|------------------------------------|
| 4 | Praise Jehovah from the earth 'too ; ^a
Whales, ^{rr} and all ye deeps, 'each rill : ^a
Fire and hailstones, snow and vapour,
Stormy wind that does his will. | 7

8 |

^{rr} so H., D. |
| 5 | All ye hills, ^t and you, ye mountains ;
Fruitful trees and cedars tall : ^t
Wild beasts 'also, ^a and all cattle ;
Creeping things, and wing'd birds all : | 9

10 |

^t all. |
| 6 | Kings of earth, and all ye people ;
Princes, and all judges here : ^r
Young men also, and young maidens ;
Aged men, with children 'dear. ^a | 11

12 |

^r of the earth. |
| 7 | Let them praise Jehovah's name 'now, ^a
For his name alone is 'high
And ^a exalted : o'er the heavens, ^t
O'er the earth's ^t his majesty. | 13 | |
| 8 | And a horn unto his people,
'One ^a to all his saints a praise,
Ev'n to Isr'el's sons, a people
Near to him, he up shall raise. ⁿ | 14 | |

Ver. 14. *And a horn.*—This verse seems to me universally misunderstood by interpreters, who translate, 'who exalteth, or hath exalted the horn of his people.' The verb is in the fut. ; and though the clause might admit the sense they put on it, it more naturally means 'he *shall* exalt or raise up a horn to his people.' So interpreted, the last stanza is the crowning reason why all nature, animate and inanimate, should praise the LORD,—namely, the fact that he is to raise a mighty deliverer for his people, and one through whom the whole creation is to be 'delivered from the bondage of corruption' (Rom. viii. 19–23). The term 'horn' here employed is the very one we find applied to Christ in this connection, both in the O.T. and in the N. ; cf. Ps. cxxxii. 17, Luke i. 69. Indeed, the latter place and surrounding context bears so striking a resemblance to this verse, that it almost seems to be an intended quotation of it, or at least an intended allusion to it.

PSALM CXLIX.

Halleluiah.

- | | | |
|---|---|---|
| 1 | O sing a new song to Jehovah,
His praise in the saints' gathering : | 1 |
| | Let Isr'el be glad ^e in his Maker,
Zion's children exult ^e in their King : | 2 |

His name let them praise in the dance's 'array, ^a	3	
To him with the timbrel and harp let them play.		
2 When ^r Jehovah delights in his people,	4	^r 'when,' as in Ps. viii. 3, xc.
He the meek with salvation decks out ;		4 (see Ps. v. 2, n.), and not
His saints are ⁿ triumphant in glory,	5	'for,' as almost
Aloud on their beds do they shout :		universally
In their throat, 'then, ^a extollings ^e there are of the	6	rendered. It
Lord ; ⁱ		is 'when' God
In their hand there is also a two-edg'd sword :		is pleased with
		his people's
		behaviour that
		they become
3 On the nations to execute vengeance,	7	the head and
Rebukes on the people 'to deal ; ^a		not the tail,
Their kings to bind 'also ^a in shackles,	8	according to
And their grandees in fetters of steel ; ^r		the promise
The judgment that's written upon them to do :	9	(Deut. xxviii.
The whole of his saints HE's ^e a glory unto.		1, 7). The
		meaning here
		is surely far
		better than the
		common one
		ⁱ of God.
		^r iron.
		^e as in Ps. xxiv. 10 ; but A.v., 'is this glory unto.'
		Halleluiah.

Ver. 9. *He*.—While the Heb. word might mean 'this,' it far more frequently means 'he:' and surely the latter is the preferable rendering here. God is their glory (Isa. lx. 19), their ornament, their defence. It is in his strength they are exalted, and do exploits.

PSALM CL.

Halleluiah.		
Praise God for ^r his holiness ;	1	^r or, 'on account of ;' cf. Ps. lxxviii. 14.
Praise him for heav'n's strong expanse ; ⁱ		ⁱ l. the expanse,
Praise him for his great performances ;	2	or firmament of
Praise him, 'too, ^a according to his greatness vast :		his strength ;
Praise him with the cornet's blast ;	3	cf. Job xxxvii.
Praise him with the psaltery and harp ;		18.
Praise him with the timbrel and the dance ;	4	
Praise him with string'd instruments and organ's 'swell ; ^a		
Praise him with the cymbals tinkling sharp ;	5	
Praise him with the cymbals in loud peal :		
Ev'ry breathing thing praise, JAH. Halleluiah.	6	

For his holiness.—Such seems to be the meaning here, and the Psalm to be a call for praise to God, specifying : 1. the *grounds* on which it is claimed, (a) his

moral excellence, (*b*) the displays of his creative power, (*c*) his providential actings; 2. the *measure* of it; 3. the *mode* of it; 4. the *parties* who are to render it.

If we follow the A.V. and most other translations, the first three lines will run :

Praise God in his sanctuary ;
Praise him in his firmament of strength ;
Praise him in his mighty acts do ye.

THE END.

